

C O P Y ;

Lahore,  
7th December, 1925

My dear Paton:

I am very sorry to hear that you will not be with us during this cold weather, especially as there are a large number of matters which I should have been glad to discuss with you. However, I am extremely glad to hear that you are visiting America and feel sure that your influence there will be of the greatest value. I must, therefore, be content with writing you rather a long letter as I am anxious that you should have up-to-date information in regard to the position of education in the Punjab. I am also sending you in a separate packet a certain amount of literature on the subject in case it may be of interest to you and your friends.

2. So far as primary (vernacular) education is concerned, we have been making very considerable advance in the education of boys. During the last four years, we have increased our enrolment by nearly 400,000; numbers having increased from about 5,40,000 four years ago to about 9,20,000 in March last. I calculate that, in the case of boys, we shall have to increase by another 4,00,000 in order to bring the number of boys of school-going age at school to 80 per cent. If we can reach that number, then I think that we shall have good cause for satisfaction. So far as I can judge, I think that we shall increase our enrolment by about a hundred thousand this year. If, therefore, we can maintain that rate of progress, then I feel that we shall have attained our object in about three years' time. As you will note from the enclosed papers, we are also making great efforts in the region of adult education, mainly by means of night schools and also by the provision of village libraries, lectures, discussions and so forth. The main object of the adult movement is to prevent the sad lapse into illiteracy which so often happens after the boys leave school. Our object is, as far as possible, to make the village schoolmaster and the village school a rallying point towards the development and improvement of rural life.

3. As you are aware, perhaps the most interesting and the most valuable contribution to educational progress in India during the last few years has been the work of Mr. McKee at Moga. I need not describe to you at any rate the objects of Mr. McKee, but they are briefly to provide a form of training to boys of the depressed classes which would enable them to return to their villages as teachers and to become a rallying point to the whole community.

4. I am glad to say that we have been trying to walk, feebly perhaps, in his footsteps. Practically all our training schools and classes are now an imitation of his work at Moga. I have visited a number of these institutions during the last month or so and have been delighted to see how kindly the Indian master (if well selected) and boy appeals to training of this sort.

5. So far as secondary education is concerned, we have again made some advance. The great need in the past has been a careful survey of our resources and of the distribution of the facilities for secondary education. The distribution has been extremely faulty in that possibly an excessive provision is made

in the central and progressive districts, but that facilities of this sort have been few and far between in the backward areas. We have been doing much in recent years to restore the balance; and I am glad to say that in many a dark place we have been successful in bringing light by means of a high school.

6. Another development on which we are very keen is the intermediate college. As you are aware, the intermediate college comprises the two high classes and the two college classes and is an attempt to give to Indian boys what they have lacked so much in the past, namely, a good school education. The Boy Scout Movement has, under the stimulating influence of Hogg, done wonders in providing these boys with a richer and fuller life and by means of good healthy recreation and discipline, and often by giving them opportunities for social service. Hogg has given me most admirable examples of the social work done by the scouts on occasions such as the serious floods in the Gurgaon and Muzaffargarh districts. The Play-for-all Movement in schools has also been a means in the same direction.

7. There is also, of course, an urgent need for improving the higher education of those who aspire to take a leading part in public life and public service.

8. I therefore agree entirely with the plans which we have often discussed that missionary effort should be directed into the most fruitful channels. I am very doubtful, therefore, whether degree colleges in distant places afford the fullest and the wisest scope. I, therefore, hope very much that the Forman Christian College in Lahore can be made a nucleus whereby missionaries can be of material assistance in providing the higher forms of education, especially, for example, the work now being done by Mr. Rice in Philosophy and by Mr. Carter Speers and others in Industrial Chemistry. It is essential that the outlying forces now engaged in distant places should be concentrated in Lahore, by the transfer of the more scholarly men to a college which might conveniently be termed the Union College, Lahore.

9. As already intimated in this letter, missionary effort would be more than acceptable in the region of intermediate colleges. I cannot but think that a really good missionary college of this sort would be of tremendous value in the training of young Indians. For example, the Baring High School at Batala has done great work in the past by its traditions. At present, this scope is somewhat limited, but I see no reason why an effort should not be made to convert it into an intermediate college. Again, the two mission colleges at Bialkot and Rawalpindi might do admirable work in the same direction.

10. I am extremely glad to hear that the school at Moga is still progressing in spite of the loss of Mr. McKee. His Excellency, Sir Malcolm Hailey, has visited the school and frequently refers to it in the most eulogistic terms.

With best wishes,

Yours sincerely,

(Signed) G. ANDERSON

To: The Rev. William Paton, B.A.,  
c/o J. H. Oldham, Esquire,  
2 Eaton Gate, London S.W. 1, England.  
(S.W.)



C O P Y

Training School for Village Teachers  
Punjab Mission, Presbyterian Church, U.S.A.  
Moga, Punjab, India  
December 30, 1927

My dear Mr. Carter:

Ram

First of all I am introducing myself to you through a letter from your beloved son, R.V. I am a friend of your son for twenty years whom R.H. thought like a brother. For about fifteen years I was his co-worker and we were pleased with each other. We are very sorry that he left us without expectation but this is God's will. He worked very hard in his Master's vineyard the reward of which God will give him. You gave your beloved son R.H. for Punjab and he gave his life for Moga. Moga was a project of his life for the last twenty years which he left unfinished. There is still lots of work remaining. We have several plans which he prepared but I do not know who will finish them and which Father will give his son in place of R.V. God knows better.

Moga school is not an ordinary school but R.H. founded this school for the strength of Village Church. One may say he did hard work in this school and today whole world is looking toward Moga with surprise. Now I wish you were with me here today so that I could show you all the work which R.H. did with me in this field. I believe you would be very glad and your heart would get great comfort. He fought a good fight. He finished his race. He got his crown in Heaven from his Master.

We all with great love and respect as R.H. told before several years, buried him. We never left him alone for a single minute. I was sitting close to him at the time of his death. My one hand was in his hand and my other on his head. I was looking at him through tears in my eyes. In one minute he departed from us. I hope you will know all about him from Mr. Harper's letter because Mr. and Mrs. Harper were his great friends and helpers. I pray that may God grant you great comfort and patience. I sympathize with you most heartily.

Yours very sincerely,

(Signed) Samuel Jiwa.

4636

Irene Sheppard

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK

MEMORANDUM

December 4, 1930

FROM Miss Sheppard  
TO Dr. Speer

My dear Dr. Speer:

Ever now and again I receive from Miss Webster in New York State the carbons of letters which Dr. Farra sends as a round-robin to the other missionaries with whom she studied at the Tropical School in London. In one of the recent letters she enclosed the attached statement of ten days' study under Dr. Matra Das at Moga. I have had it copied because of the interest of several other people in the skill and spirit of this medical man.

Cordially yours,

*Irene Sheppard*  
Irene Sheppard

IS:MH



A Description of Ten Days Spent Studying Under Dr. Matra Das.

(March, 1930)

Dr. Nathra Das (here after Dr. M.D.) came to the small village of Moga in the year 1903. His house on the edge of the village was not a big one. A small building near by was used for the Hospital. During that year he did 45 operations.

Last Thursday, March 6th, 1930, one of his big cars stopped for me at the door of Mr. and Mrs. Shaw the friends whom I was visiting. Driving thru the bazaar I noted that the street was wider than is usually the case in a village; the drains were all well built and clean; the road had just been sprinkled with a big motor-sprinkler of which any city might well be proud. All this is indirectly the result of the work and influence of Dr. M.D. Moga has really outgrown the term "village". In the midst of the bazaar we drove in thru a big gate which was the entrance to the Mathra Das Hospital. His work has long since outgrown his first tiny hospital. You can well imagine this when I tell you that last March he did his 100,000<sup>nth</sup>. (a lakh) cataract operation.

To the right as we entered was a large two-story building within a wall, which I later learned was his residence. Directly in front of the gate was the "Dispensary" and office building. We drove around to the back veranda SLOWLY as we had to wait for the crowds to get out of our way. Many in the crowd were using canes and others were being led. You must realize by this time that this is a place where the "blind receive their sight". Around a table were seated 6 or 7 men all apparently busy.

Dr. M. D., who had just arrived from business elsewhere in the village, invited me to have a seat or if I cared to see the patients, to stand near him. I chose to see the patients. One by one the "blind" were led forward by friends or relatives and the doctor's assistants had them stand where the best light would fall on the patients' eyes. Quickly, Dr. M.D. examined their eyes, called out their name, address, important history, and made the diagnosis. I soon began to realize the necessity of the seven men at the table. Two of the assistants or visiting doctors were writing Dispensary cards for the patients that were not to be admitted and directing them as to the treatment which Dr. M.D. had advised, etc., etc.

On the table was a stack of mail a foot high. While one patient was being led away and another brought forward, Dr. was opening and reading this mail. I am glad to say most of the letters were short ones. Some were written in English, some Urdu in Persian script, some in Hindi script, some in Punjabi. If the letter required no answer or filing, it was destroyed. The others, he put in different piles for further reference. This continued for hours when we then went to his home for a lunch of delicious Indian food. I was the only woman at the table. We were given no knives, forks or the like. For half an hour after lunch he attended to business in his house office, with all of us (about six visiting doctors) sitting around.

He again returned to the Dispensary and examined patients who had collected in his absence. Until five o'clock he was busy examining patients, reading and answering his mail, correcting and signing the type-written letters which his stenographer brought to him from time to time; receiving and answering telegrams, etc. Not once did I see him impatient and he had begun his work at six in the A.M. By 5:15 P.M. there had been over 400 patients (four hundred) in the Dispensary, most of whom were new patients whom he himself had examined.



He then rushed to the operating theatre and removed about thirty cataracts, allowing each of the nine or ten visiting doctors to remove one or two. He held our hand as we did the operation so there would not be too serious a mistake made. At 6:15 he went out for half an hour of strenuous tennis on his near by court while more patients were brought in and made ready for operation. On returning he operated until 9:30 P.M.

He has a well trained core of workers, otherwise he would not be able to accomplish nearly so much. His operating theatre is a new building with marble floors, splendid sky lighting, also electric lights, running water, sterilizing rooms, etc. Three tables remain in the amphitheatre all the time when the cataract cases are being done. After these, when there are several other operations, such as trichiasis, requiring a general anesthetic (chloroform was used) three or more tables are rolled in. I have seen three tables with a patient on each and three other tables with two patients on each (head to foot) being made ready and anesthetized for their operations.

Dr. M.D. does not wash his hands between each cataract operation, but after and before all others. In order to save time a man brings a basin, water and soap to him just as he completes each case. The stitches (of the trichiasis cases) and all dressings are done by his assistants. I saw Dr. M.D. make a perineal incision, remove a good sized stone from the bladder of a  $2\frac{1}{2}$  year old boy, in four minutes. However, most of his work is eye surgery, for which he wears neither apron nor gloves.

In January when he was not so rushed in Moga (on account of the cold weather), he spent three days in Benares. During that short time he operated in a garden (or yard, as we would call it) removing 1019 (one thousand and nineteen) cataracts. Even under such crude conditions there were only fourteen single eye infections following the operations. I wish you might see the speed and skill with which he removes the cataracts.

Two evenings we had dinner with Dr. M.D. and his family. Mrs. Matra Das did not eat with us the first evening as there were four strange men there. As yet, you see, she is not entirely out of "purdah". We (the women) were invited into see her and found her a most charming person. She has her degree in Oriental Arts. Tho she is over forty and the mother of seven children, she is studying for her doctor's degree in Oriental Arts, and will go to Lahore next month to take her examination. She studies with private teachers. She reads Sanskrit and several other Oriental languages fluently and understands English, tho she does not speak it much. All say she is a splendid mother, as well as step-mother. Dr. M.D. has two grown sons by his first wife. These two boys have just recently returned from England, where they have been studying for a number of years. The family is most friendly with the missionaries and both nights all the missionaries of the station and the Indian minister were invited to the dinner parties. While I was there, he sent one of his young sons to Woodstock School, our Union School for missionaries' children up in the hills at Landour.

When you come to India, you must be sure to include Moga in your itinerary, for I am sure you will not want to miss such an interesting personage as Dr. Mathra Das. He is most hospitable and eager to show visitors his hospital, and if you are at all inclined, he urges you to watch him operate. With his assistance, I removed about 40 (forty) cataracts while there. I hope this copy isn't so dim that you can't read it.



RECEIVED

Kodoli, India,  
Feb. 3, 1926.

Dear Friends at Home,

#8  
(2)  
In November we had the annual S. S. examination, the questions for which are prepared by the India Sunday School Union. The children were free to take it or not. All the classes in our Mission School have Scripture courses and all the children are required to take the examinations in these courses just as in other subjects, but in the S. S. we let them do as they choose in order to see how many will voluntarily take the exam. 75 took the oral examination, 48 the primary, 37 the intermediate, 9 the senior, and 7 boys and 3 teachers the teachers' examination. Those who receive 85% or more in the written work are given a Bible or New Testament. One of our teachers received three Bibles in three different years and once a silver medal. Our former medical assistant received the medal one year.

One of the questions in the primary examination was "What is a Christian? and where was the name first used?" Most of the children answered the second part of the question correctly. You may be interested in the answers given to the first part as they show what the children understand by the word Christian. Here are some of the answers:

"Those who have turned to Christ."

"The saved."

"Christ's followers."

"Believers in Jesus Christ."

"Disciples of Jesus Christ."

"One who proclaims the gospel in the name of the Lord Jesus."

"Those who confess their sins and accept Christ."

"Those who abide in Christ."

"Those who continue in the commandment of the Lord and keep His rules."

"Those who accept Christ."

"The people who serve Christ."

"The people who do not deny Christ, but endure persecution or sorrow for His name's sake and proclaim Him all the more."

"Those of the good way."

Enduring Persecution Sunday  
On the first Sabbath in December 14 boys and 3 girls from the School joined the Church. I ask your special prayer for a high caste boy in the School who says he wants to be baptized, but fears his people. He might have much persecution to endure. Years ago the outcaste people (the "untouchables") in Kodoli who became Christians had to endure a great deal of persecution; but as they endured it they prepared the way for others, so that today the outcaste people of this town are free to become Christians. If some of the high caste people will endure in the same way they will prepare the way for others in their own caste. Our Church and School need your prayers.

Your friend,

(Signed) H. G. Howard

Quotation from letter from Dr. H. C. Velte, Rosenheim, Murree. India  
Dated - July 13, 1938

### THE WOMEN'S MOVEMENT IN INDIA

The Women's Movement in India. "A Women's Movement in India", who would have thought that possible twenty years, or even ten years ago? The world war was followed by a great national awakening in India, but it was largely, almost exclusively, an awakening among the men; nor is this to be wondered at, in view of the condition of India womanhood, deprived as they have been for ages of the benefits of freedom and of education, the helpless victims of such cruel customs as child-marriage and the purdah; but within the last few years a movement for the emancipation of women has begun, and is gaining strength from day to day in a measure that is nothing less than amazing. And what is especially worthy of note is that it is largely and almost entirely a woman's movement, a movement begun, and carried on by the women of India. One of the most notable events of the year was the "All India Women's Conference" held in Delhi during the last cold season. Representative women from all parts of India were present, Hindus, Mohammedans, parsis and Christians. An Indian prince presided over the Conference. Subjects bearing on the emancipation of women in India, the removal of cruel customs and the securing for women the benefits of freedom and education, were discussed and important resolutions passed. A gathering like this has never before taken place in the whole of India's history. Since then there has been a great stir among the women in various parts of the country. It is a movement for independence and education and one remarkable feature about it is the large part Mohammedan women are taking in it, who, as all know, are still rigidly confined behind the purdah and less free than Hindu women to take part in such a movement.

Recently a dinner was given by the leading Mohammedans of Delhi. The main theme of the conversation was the demand of Muslim women for emancipation. Only one or two venerable gentlemen of the old school shook their heads, and saw nothing but disaster for their community in this movement. The majority thought otherwise. "It has come in Turkey", they said; "it is coming in Afghanistan; why not in India?".

A correspondent of the Guardian, a Christian paper published in Calcutta, writes that since the All India Women's Conference held last cold season, the women of Delhi have been greatly stirred. Not only educated ladies but even village women confined behind the walls of their court-yard, are expressing a strong demand for education, for the recognition of the rights of women, and for the relaxing of the chains of domination that fetter them on every side. One visible proof is the vast increase in the number of girl pupils in the schools of Delhi. The number has more than quadrupled in the course of the last two years. In every mohalla (city quarter) people are asking for girls' schools to be opened. The Delhi Municipality is fully alive to its responsibility in this matter. Only recently a lady-superintendent has been appointed to supervise the municipal girls' schools, and to organize new schools. It is significant that the lady selected is a Mohammedan of Delhi, and a trained graduate. She is the first Mohammedan lady in these parts to hold such a responsible position.

The Hindu women are just as impatient for advance. In Delhi, one of the most conservative cities of Northern India, there is a new spirit among the Hindu ladies. The most recent development has been the erection of a handsome building for the purpose of a Hindu Ladies' College. The building is used for lectures, for demonstrations, for girl guides, as well as for health and welfare



work. The ladies of Delhi are demanding a seat on the Municipality and other public bodies. They are pressing for the securing of property rights for Hindu women and for the prevention of polygamy. No one denies that the movement is yet in its infancy, but it is a real and live movement, and therein lies the best hope for India.

But it is the Province of Bihar that is taking the lead in this women's movement. On July 9th a great meeting was held in the city of Patna to discuss the means for the abolishing of the purdah system. A large hall was filled to overflowing with Indian women and the enthusiasm raised was great. Women who the day before had observed purdah discarded it at the meeting. Srimiti Alakh Raj Debi, who presided at the meeting, said the purdah should be abolished for two reasons: first, it was repugnant to ancient Indian culture, and second it was inhuman on the part of men to deprive women of the God given right of having air and light.

Several resolutions were passed; the first was in the form of a declaration. The men and women present declared that, so far as they were concerned, they abolished the purdah from that day, and asked their sisters who were still wavering to do the same.

Another resolution urged the desirability of starting Mahilla Samitis (leagues for social work among women of every province), and also a model Ashram (women's home) at Patna.

Similar anti-purdah meetings were held in other cities of Bihar; a sum of Rs 4,000 was promised as a contribution towards the campaign against the purdah, and for the erection of an ashram (women's home), to give training in literature, music and domestic economy.

But the most startling news of all comes from the country north-west of India, shut in among the mountains, and heretofore hermetically sealed to the outside world. I am referring to Afghanistan. Amanullah, the king, has now returned from his European tour, and Queen Souriyah instead of retiring once more into the obscurity of the purdah, as did the Queen of Persia, has thrown aside the veil, passes through the bazars of Kabul with her sister in a car driven by the King, enjoys like a true woman the fascination of shopping; dines unveiled in the presence of people other than those of the King's family. All this has greatly astonished the mullahs (Mohammedan priests), who waited in deputation upon the King and declared that they bewailed his un-Islamic action in allowing the members of the royal family to go unveiled. Whereupon the King asked them if there was any purdah in their own villages. "No, Your Majesty", they said, "for villagers are poor folks and their women must needs go unveiled and earn their livelihood". "Well then", replied the King, "as you know, charity begins at home; when you have made your villagers appreciate the blessings of the purdah, come back to me and I will listen to you".

It is impossible to over estimate the significance of this movement among the women of India upon the course of events during the next few years. Whatever our interpretation may be it certainly means that the purdah is doomed. It is not a political movement, nor is it a movement carried on by the men; it is a

campaign undertaken by the women of India, and it won't be long before the women will win. They always win when they really set themselves to do a thing. And it is not only the purdah that will go; with it will go other evils which hinder India's progress, one of them being child marriage. A bill is now before the Legislature, raising the age of consent of girls from 12 to 14, and the women of India are behind it. However strong the opposition may be from some quarters, sooner or later, the bill will be passed.

In all this we clearly see the beginning of a new age for India. Let us not be dismayed by what Miss Mayo has told us of the dark side of India's life. American life too has its dark side, but we are not losing hope on that account, neither have we any reason for losing hope in regard to India. A new day is beginning to dawn; let us hasten the coming of that day. And the best way of hastening it is to go on with the work we are doing in our schools and through the preaching of the Gospel, which after all are the chief factors in the movement, and without which that day will never fully come.



## NOTICE

Stephanos Nirmalendu Ghosh Lectureship on Comparative Religion.

The Senate of the University of Calcutta will proceed in the month of July, 1926, to appoint the Stephanos Ghosh Lecturer to deliver a course of lectures on Comparative Religion at the University.

The Lectureship was founded with the object that the lecturer should endeavor to show that the highest ideal for man lies in love and service to his fellow men according to the essence of the teaching and life of Christ and that that life lived under the guidance of this ideal constitutes the highest advancement of human personality, the acceptance of a particular creed or dogma being of subordinate importance.

The honorarium of the Lecturer will be Rs. 9,000.

The course of lectures is required to be delivered in English and is expected to consist of eight lectures which should be delivered not more than twice a week. The Lecturer will have to deliver to the University a complete copy of his lectures within a month after their delivery and the copyright in the lectures shall belong to the University.

The lectures are to be delivered during the cold weather of the session 1927-28.

Applications for the Lectureship should reach the Registrar of the University not later than the 30th June, 1926, and should be accompanied by, -

(1) A brief syllabus indicating the scope of the lectures proposed to be delivered.;

(2) A statement of the original work or investigation in Comparative Religion which the candidate may have done.

J. C. Ghosh

REGISTRAR.

Senate House )  
Calcutta )  
The 1st May, 1925 )

C O P Y :

far they actually exist, or how far some of them are really unchristian, may be matter for further consideration. But on this the Chief Commissioner's opinion will be apparent from the remarks which I am now to offer on each head separately.

3. Firstly, then, in respect to the teaching of the Bible in Government schools and colleges, I am to state that in the Chief Commissioner's judgment such teaching ought to be offered to all those who may be willing to receive it. The Bible ought not only to be placed among the college libraries and the school books, for the perusal of those who might choose to consult it; but, also, it should be taught in class wherever we have teachers fit to teach it and pupils willing to hear it. Such, broadly stated, is the principle. That the time when it can be carried out in every school of every village and town throughout the length and breadth of the land, may be hastened, in the aspiration of every Christian officer. But where are the means for doing this in the many thousands of schools in the interior of the country? Supposing the pupils are forthcoming to hear, who is to ~~xxxxx~~ read and expound to them the Bible? Is such a task to be intrusted to heathen school masters, who might be, and but too often would be, enemies to Christianity, and who would be removed, not only from control, but even from the chances of correction? It may be said, indeed, that the Scriptures do not need interpreters, and may be read by anyone; but still it might be possible for a village school master averse to Christianity to read and explain the Scriptures in an irreverent and improper manner. And, then, the strongest advocates of religious teaching would admit that the Bible had better not be read and explained in a perverse, captious, and sneering manner. If then, the Bible is to be taught only by fitting persons, it will be admitted, that our means are, unhappily, but very ~~xx~~ limited. This difficulty does not seem to have fully struck Colonel Edwardes; but it has been noted by Mr. Macleod, who suggests that Bible classes should be formed only in those Government schools where a chaplain or some other Christian and devout person, European or native, might be found to undertake the teaching. That some such rule must in practice be observed seems certain. But then it will be obvious at a glance that such teachers must be extremely few. That the number will increase, may indeed be hoped, and, very possibly, native teachers will be found of good characters and thoughtful minds, who, though not actually baptised Christians, are yet well disposed, and might be intrusted with the reading of the Bible to classes. But, at the best, the reading of the Bible in class must practically be restricted to but a small proportion of the Government schools. In these latter there ought to be, the Chief Commissioner considers, regular Bible classes held by a qualified person as above described, for all those who might be willing to attend. There is a good hope that such attendance would not be small; but, however small it might be, the class ought to be held, in order that our views of Christian duty might be patent to the native public, and in the trust that the example might not be without effect. The formation of Bible classes of an **approved** character in as many schools as possible should be a recognised branch of the educational department. Inspectors should endeavor to establish them in the same way as they originate improvements of other kinds, and the subject should be properly mentioned in all periodical reports. But, on the other hand, the Chief Commissioner would never admit that the unavoidable absence of Bible classes should be used as an argument against the establishment of schools unaccompanied by Christian teaching. If Government is not to establish a school in a village unless it can find a man fit to read the Bible, and boys willing to hear it, then there is no doubt that at first such a condition could not be fulfilled in the vast majority of cases; and the result would be that light and knowledge would be shut out from the mass of the population. A purely secular knowledge is not, the Chief Commissioner believes, in India at least, adverse to



religious influences, nor worthless without simultaneous religious instruction. On the contrary, the spread of European knowledge among the natives is, as it were, a pioneer to the progress of Christianity. The opinion of missionaries, in Upper India at least, may be confidently appealed to on this point. If this be the case, then, having established all the Bible classes we could, having done our best to augment their number, having practically shown to the world by our educational rules that we do desire that the Bible should be read and taught, we may, as Mr. Macleod has appropriately expressed it, hope that 'a blessing would not be denied to our system' of secular education. But, so far as the native religions are concerned, the Chief Commissioner considers that the education should be purely and entirely secular. These religions ought not to be taught in the Government schools. Such teaching would indeed be superfluous. The natives have ample means of their own for this purpose and need no aid. But, if they did need aid, it is not our business to afford such. The case is, of course, utterly different as regards Christianity. Of that religion the native can have no knowledge except through our instrumentality. And this religion we should teach exclusively, so far as we can, from the preference which it is our right and our duty to give to what we believe to be the truth. But while we say that Christianity shall be the only ~~xxx taught~~ religion taught in our schools, we ought not, the Chief Commissioner considers, to render attendance on Bible classes compulsory or obligatory. If Colonel Edwardes would render it thus obligatory---if he means that every pupil, if he attends school at all, must attend the Bible class, should there be one---then the Chief Commissioner entirely dissents from this view. So long as the attendance is voluntary there will be boys to attend; but, if it be obligatory, then suspicion is aroused, and there is some chance of empty benches. Moreover, as a matter of principle the Chief Commissioner believes that, if anything like compulsion enters into our system of diffusing Christianity, the rules of that religion itself are disobeyed, and that we shall never be permitted to profit by our disobedience. The wrong means for a right end will recoil upon ourselves, and we shall only steel people to resistance where we might have persuaded them.

4. Secondly, Colonel Edwardes recommends that all grants or alienations from the public revenue for native religions be now resumed in toto. In the Chief Commissioner's opinion, it would be difficult to imagine a more impracticable measure. The grants are all old, and many of them ancient. Our predecessors granted them; succeeding Governments of different faiths respected them; they in time became a species of property; they acquired a kind of state guarantee to the effect that the alienation of revenue should not be disturbed during good behaviour. On our accession, we regarded them as the property of certain religious institutions, just as conventual lands in Roman Catholic countries are ecclesiastical property. As property, (held on certain conditions) we maintained them, and as nothing else. They were never considered as religious offerings on our part either by ourselves, or by the grantees or by the people. Of course, we have made no new grants of this kind; and those previously existing we have endeavored to curtail wherever there might be reason. In the Punjab many overgrown grants have been reduced, though care has been taken that the reduction should not be such as to press unfairly. In some cases the endowment is reduced on the death of each successive head of the institution, until a minimum is reached sufficient, with economy, to cover the expenses. We have diminished their political honour and prestige by attaching to them conditions of loyalty and good behaviour. In short, we have in no wise encouraged them. But, now, to resume them altogether, would be a breach of faith (inasmuch as they have been guaranteed, with more or less of legal sanction by ourselves), and would resemble the confiscation of



property. And to do so on the ground that the institutions are heathen would be nothing short of persecution or heathenism. That anything approaching to such persecution is enjoined or sanctioned by Christianity is not to be supposed. Indeed, it might be feared that any such attempt on our part would frustrate its own object. The Judgments of Providence would become manifest in the political disaffection which might ensue, and in the hatred with which our rule would be regarded by an influential priestly class suddenly thrown into distress. Such a step would be far more likely to retard than to promote the progress of Christianity; and we should never cease to be regarded by the people as the authors of an unjustifiable spoliation. Our equal and impartial forbearance towards all creeds differing from our own has always constituted one of our first aims to the confidence of the people. It has been one of the pillars of our strength, and it has been one of the means by which we have held subject millions in control. This forbearance and impartiality is perfectly consistent with the due profession of our own faith; and the Chief Commissioner believes that this line of conduct is practically inculcated by the whole tenour of Christianity. Whether, while thus acting, we have been sufficiently open and zealous

in our own professions, may be a matter for consideration. The Chief Commissioner doubts whether we have been really so amiss in this respect as Colonel Edwardes and many others believe. But he admits that in future we are called upon by the lesson of recent events to examine our ways and to strive for improvement. I am to add on this topic that, since the Punjab came into our possession, our officers have never been concerned in the administration of, or otherwise connected with, heathen shrines or institutions. If any such case had ever come to the Chief Commissioner's knowledge, he would immediately have put an end to it.

5. Thirdly, respecting the recognition of caste. There appears to be an impression with a section of the public that the British Government has universally recognised caste, in a manner calculated to encourage and extend its baneful influences, and that the existence of caste may, in some degree, be dependent on such recognition. But the fact is that, except in the Bengal Army, the Government has not recognised caste in any especial manner; and that its recognition or negation does not materially affect this extraordinary institution. It doubtless came to pass that Brahmins and Rajpoots were almost exclusively enlisted, because they were really at one ~~point~~ time physically the finest men obtainable, and because they, apparently, were superior in moral qualifications; and also, perhaps, because they were descended from the old soldiers who originally first fought in our ranks.. As men of these classes, available and ready for service, abounded most in Oude, recruits came to be chiefly taken from that province. By degrees, the practice of almost exclusively enlisting Brahmins and Rajpoots from Oude ~~grew~~ so grew, and so obtained a hold upon the minds of our officers, that, as a rule, they would not accept men of other castes.. And thus the men, being nearly all of the same caste, of the same dialect, from the same districts, with the same associations, generally with the mutual connection of clan-ship and often with that of affinity and consanguinity, a regiment of the line became a brotherhood or cousinhood in a great degree, with a common feeling pervading the whole. And further, the Bengal regular army became a vast aggregate or confederation of brotherhoods. That the caste prejudices of the army were intensified by the consideration shown by their officers is certain. But in order to avoid this error in future we need not run into the extreme of proscribing certain castes or irritating others. We are not required by Christianity nor by sound policy to do either the one or the other. In recruiting for the native army, we cannot, however, ignore caste. If the thing were left to itself the consequence would be that certain castes, being naturally more apt



for military service, such as Rajpoots and Barhmins, would obtain the preponderance, and thus the error of the past would be revived. We must take note of the caste of recruits and arrange that each regiment shall be composed of quotas from the different castes; that no one caste shall preponderate, and especially that the sacerdotal class shall not have an undue influence. It were, indeed, to be desired that the Brahmin and the Sweeper should be comrades in the ranks. But, as regards the Sweeper caste, the Chief Commissioner doubts whether in the Bengal Presidency it will be impossible to employ them in the same regiment with the other castes. An attempt to do this might drive from our service very many men whom we should desire to keep. But it might be quite possible to raise Sweeper regiments, as was done in the Sikh army under Runjeet Sing, and has again been tried in the Punjab since the mutinies. And no prejudice should be allowed to deter us from doing this. But whatever the castes may be, high or low, should be made a positive rule that, while no man's prejudices should be unnecessarily violated, yet that no prejudice, whether of castes or otherwise, should be in the least allowed to interfere with the performance of any military duty, or of any fair service that might be required. As to the admission of native Christians to the ranks, it will be a happy time when regiments of this class shall be raised. But for the Bengal Presidency generally, such a time will be distant. In the meanwhile, Christian recruits, if they offer themselves, ought to be accepted. But the Chief Commissioner believes that there are some parts of the Empire where Christian regiments might be raised, such as the southern districts of the Peninsula, the Karen country, Chota Nagpore, Kishnagur, and other places, perhaps, on the frontiers of Bengal. If this be so, then he would urge in the very strongest terms that such troops ought to be raised. It is, indeed, impossible to exaggerate the importance of such a measure. With such a force at command, British rule might be said to have struck a new root in India. In respect to the conversion of native Sepoys, it has been remarked with truth that no class of the population have been less operated upon with missionary influences than the Bengal army. But the Government cannot alter this circumstance. Facilities should be afforded to Sepoys of consulting missionaries if they chose to do so. A missionary may give tracts and books to those Sepoys who like to take them. But anything like the distribution of tracts among a whole regiment, or the preaching to the Sepoys in a body, would be objectionable. In the present temper of the natives, no regiment that could be raised would voluntarily acquiesce in such measures. No such scheme could in all probability be carried out. If carried out at all, it would be under Government auspices and by Government influence. In that case the power of Government would be used as an engine of proselytism; and such a policy would not be distinguishable in principle from the propagation of religion by secular rewards, by force or by persecution. These remarks apply, of course, to regiments of Hindus and Mohammedans, who are attached to their own creeds. But we might have regiments of half savage tribes destitute of any decided faith. These might not be unwilling to hear the Christian preacher, and in that case it would be most desirable that they should be preached to in bodies, and that every fair advantage should be taken of their being congregated together to diffuse the truth among them. If individual Sepoys shall be converted by purely legitimate means, such conversions will afford matter for congratulation. But the Chief Commissioner apprehends that Sepoys thus converted should generally be removed from their regiments, in an honorable manner, of course, and then otherwise provided for, or transferred to some corps where they might find Christian companions. If they remained among their heathen comrades they would be exposed to bad influences and their lives would be embittered. Their presence in the corps would

not, in the least, turn the hearts of the Sepoys towards Christianity, but would only cause irritation in their minds and excite distrust against the Government. The Chief Commissioner would not transfer from the corps a converted man who could maintain his status therein; but to keep a man in a regiment when his presence is a standing offense to his comrades would be opposed to the meek and retiring spirit of Christianity. Turning to the civil departments, the Chief Commissioner observes that here the same attention has not been paid to caste. In the regular police, and such-like subordinate establishments, caste is less considered, and high caste men form but a moderate proportion, though the very lowest castes are, as a rule, found only among the village or rural police, in which latter, indeed, they preponderate. Not that the civil officers have especially attended to the apportioning of castes, but the thing has been allowed to take its natural course, and consequently there are some Brahmins, some Rajpoots, some middle-caste men, some Mohammedans. The native ministerial officers of the courts are generally of the 'Kayuth' and Bunya' -- that is the trading and writing -- castes, with a sprinkling of Brahmins and Mohammedans. That preponderance must be inevitable so long as education and knowledge of reading and writing shall be so much confined to the Kayuth and Bunya castes. Among the native judicial officers and others of the highest grades Mohammedans form a considerable proportion. In these departments also native Christians, if they seek employment, should receive it. But the Chief Commissioner concurs with Mr. Macleod in opinion that we must be cautious in offering employment to Christians, especially in an ostentatious manner, lest such offers should operate as an inducement to conversion from worldly motives. Colonel Edwardes seems to believe that Sweepers and others of the lowest castes are practically almost excluded from the courts of justice, and does not remember an instance of such a person appearing in the witness-box. But the Chief Commissioner can, within his experience, recall many such instances where these men have been both parties and witnesses in cases, and he is confident that such instances are not so very infrequent. There certainly is nothing whatever to prevent these men from appearing in court, but still the native ministerial officers doubtless would treat them with contempt, and our officers should be warned to check and stop any tendency of this kind; and, under this head, I am further to remark that, under our revenue system, men of the lower class flourish rather than those of the higher. The former are the more industrious as agriculturists, and frequently they succeed in holding their own where the better born people have failed utterly. This remark is particularly applicable to the Punjab, where Brahmins and Rajpoots seldom succeed with the plough. Here, if a ~~preference~~ preference existed at all, it would be shown to men of the lower castes. Lastly, it will be seen that Colonel Edwardes thinks that the caste of prisoners in gaol should not be violated by the messing system. In the Punjab, I am to observe, the prisoners are not required to break their caste in this manner, because a Brahmin is employed to cook for the whole mess. But if this were otherwise, still a man could always regain his caste by some trouble and expense after discharge from gaol, and thus a temporary loss of caste might be properly thought to form a part of the punishment.

C. Fourthly, Colonel Edwardes proposed that all native holidays should be disallowed in our public offices. The Chief Commissioner cannot consider this to be a reasonable proposal, and Mr. Macleod also is opposed to it. The number of these holidays should be restricted to those days on which either Hindus or Mohammedans are bound to attend the ordinances of their respective religions. But we surely cannot refuse our native employes permission to attend on such occasions. To refuse this would be in effect to say that a native



shall not remain in our service unless he consent to abandon his religion. By all the principles of Christianity this is not the manner in which we ought to contend with heathenism. Christians are not unfrequently employed under Mohammedan Governments in various parts of the world. What would they say if their tenure of office was made conditional upon their working on Christmas-day and Good Friday? In this matter, we must not forget the maxim of doing to our native employes as we should wish others to do to us. Under this heading, it may not be amiss to add that the closing of all public offices and the suspension of all public works on the Sabbath, in obedience to the standing order of the Supreme Government, are duly enforced within these territories.

7. Fifthly, Colonel Edwardes thinks that in our criminal and civil administration we still adhere too strictly to the Hindu and Mohammedan laws. To this opinion, however, the Chief Commissioner cannot assent. He concurs very much in the views expressed per contra by Mr. Macleod. As to the criminal law, Colonel Edwardes himself has, with research and ability, shown how persistently and consistently our legislators have, in the course of half a century, eliminated every objectionable element of Mohammedan jurisprudence. Our Indian criminal law may have many defects, and may most properly be replaced by the new penal code. But still its principles, as actually administered at the present day, are consistent with morality and civilisation. As regards the civil law, Lieutenant-Colonel Edwardes remarks that any conquerors but ourselves would, long ere this, have introduced their own code. Now the Chief Commissioner so far as he understands the history and policy of conquering nations, believes the above opinion to be erroneous. No doubt, conquerors have always, in what they deemed important matters, enforced their own rules. But in purely civil affairs, not affecting imperial policy, and operative only as between man and man, conquerors have, as the Chief Commissioner apprehends, in all ~~xxxxxxx~~ ages and countries, permitted to the conquered the use of their local laws. We have done the same in India (as well as in our other dependencies and colonies) and must continue to do so. In many important respects, such as inheritance and the like, the native laws are as good as the codes of other nations. To abrogate them, and to substitute a different code of our own would be impracticable, and, if by any means it were practicable, grievous oppression would be inflicted, utterly alien to the spirit of Christianity. The Chief Commissioner cannot believe that even Colonel Edwardes would push a theory to such extreme consequences. There are, indeed, some branches of law regarding which the native codes are incomplete, and in these departments it is very properly proposed to introduce the English law. In the native codes, however, there are two points in which reform should ~~be introduced whenever it shall be found practicable,---namely, polygamy and contracts of betrothal by parents on behalf of infant children.~~ be introduced whenever it shall be found practicable,---namely, polygamy and contracts of betrothal by parents on behalf of infant children. It cannot be said that these practices are immoral in the abstract, as they were more or less followed by the Jews and the Patriarchs, and the fact that they are not sanctioned under the Christian dispensation would not, per se, jus-

tify us in prohibiting their adoption by our heathen subjects. If we, by legal force, interdict things on the ground that they are not Christian, we come to enforcing Christianity by secular means. But still polygamy and early betrothals are socially very objectionable, and in reality much affect the welfare of the people.

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Christian Instructors in Schools and Colleges.

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Paper prepared by the Rev. W.F. Mitchell of Mainpuri, read at the Annual Meeting of the North India Mission, 1909.

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The assigning of this subject for presentation here and now shows that we have Schools and a College in which Christians and Non-Christians are being educated, and in which Christian and Non-Christian teachers are employed. This is true of our Boys' Schools. In our Girls' Schools with very few exceptions only Christian teachers are employed.

Let us see briefly the object of these Schools and whether or not we are as fully accomplishing that object as we can and if we are not why not. Is it because we have not more Christian teachers in these Schools? If it is then why have we not got them?

The Rev. A.B. Mann read a paper before the Decennial Missionary Conference in 1892 in which he said "Christian education removes prejudice and conciliates affections, furnishes an opportunity for the daily direct preaching of the Gospel; and it brings the Missionary into heart to heart contact with the people with whom he has to deal.

Educated classes are not reached by ordinary methods of preaching. Higher education is the only method that reaches them. We have no warrant to pass them by. Hindu Society is an organism and the educated men are the brain of the organism, possessing an enormous and disproportionate influence over the other members. It is evident that Missionary work if intelligently conducted must devote even for the sake of the mass of the people a considerable part of its energy to the propagation of the Gospel among the educated classes."

Let me now quote from an article in the Lucknow Collegian a few months ago, the writer says: "Most of all it is essential for a Christian College to strive constantly to maintain the highest possible standards, and to earn a re-



imitation for bringing to bear on each individual student, persistently and successfully, the highest ideals of Christian living as taught and exemplified in the New Testament. Rather than compromise on this point, we should be willing to see our Halls deserted by every student who is unwilling to put himself under such tuition. It is not true, however, that emphasis put on Christ's teachings in their relation to character will keep away Non-Christian students, in any considerable number from a Christian College. Least of all should we expect it when the cry from Hindu and Muhammadan parents all around <sup>us</sup> is that a purely secular education is bringing their sons to ruin, and when the Indian Press is full of appeals for the introduction of moral and religious teaching in all educational institutions. With the increasing facilities for secular education everywhere being afforded throughout the country, the Christian College can justify its existence only by giving along with a liberal education, what no Government, Hindu or Muhammadan institution can give, namely a thorough grounding in Christian ethics and an exemplification of aggressive Christian work. The times call for men-modern Duffs-who, having caught a vision of what is possible for a Christian College in India, and who, not being disobedient to the heavenly vision, will show to the people of this country, and to the Christian Church of the West what God can do for India through a Christian College completely in line with his will and in touch with him."

Let us apply this equally to our High Schools.

We are not having as many conversions from this higher educational work as Dr. Duff did. I will again quote Dr. Ann, "Times was when an earnest minded Hindu lad brought up in crass superstition and set face to face with the truth as it is in Jesus found himself compelled to make his decision between them, and so a comparatively large number were baptized. Now a kind of via media has been found. A vast number simply accept Hinduism as a social system and to a great extent adopt Christian conceptions of God and religion. The com-

pliances to idolatry are reduced to a minimum and explained away. Such men honour Jesus and observe many of his precepts.

Much as I personally wish to see and pray for thorough conversion and open confession of Christ among our students, I cannot but feel that the moral and spiritual influences exerted on our students who remain unbaptized is as genuine Christian work as the work of baptizing men whose moral and spiritual education has to be begun after baptism. There is an intensive view of Christian work as well as an extensive. There is a real preparation for the Gospel which is more valuable than an unreal profession of it."

In all of this I most heartily agree with Dr. Mann and with the writer in the Lucknow Collegian.

Our Mission Schools and College are no more means to the end of drawing students so that we may teach them during the Bible hour than are our hospitals for the purpose of drawing people for the Bible teaching there. That is one object and one of the main objects; but until every subject taught is well taught with the object of leading each student to see, weigh and accept the truth, we are not fulfilling our Mission. Secular truth is very largely the product of Christianity, and few indeed are the lessons that do not afford some opportunity to teach Christian truth, if the teacher be a zealous Christian. This brings us to our subject proper. A Non-Christian teacher will not teach Christian truth from a Christian standpoint. He could not if he were to try, and he is not likely to try. So it would seem that a Mission School or College ought properly to have only Christian teachers.

But after more than one hundred years of modern Missionary work in India the supply of Christian teachers is so small that we are compelled to rely mainly on Non-Christian teachers. This ought not to be so, but that it is so I can show from recent experience.

When Mr. Severance wrote out asking for our Staff of teachers with pay and



qualifications and what it would cost to get Christian teachers in each place, we wrote him that we thought Christian teachers could be secured in place of the most of the Non-Christians at from 25/- to 100/- more pay. When he again wrote and urged that more Christian teachers be secured, and our Board also urged it those of us who have charge of these Schools set about trying to get the teachers that we have longed for for years, but did not dare call. For the past six months we have been calling as loudly as we know how in all directions. We have written many letters and advertised in religious and secular papers. One High School Manager has advertised in "The Dur Afshan", "The Indian Christian Messenger", "The Indian Witness", "The Christian Patriot", "The Pioneer" and "The Statesman" and is still looking for a Christian man to teach Science and another to teach Drawing. These advertisements brought very few Christian applicants. And those who did apply either through advertisements or through friends we found that several times two of us and in one case all three of us were thinking of or actually negotiating with the same man.

In our three High Schools we have secured six additional Christian teachers. Two in each School.

We are having to pay more than we estimated and even then we cannot get the men we need. The Christian teacher should be a whole hearted follower of Jesus Christ, whose life is free from reproach and who intellectually commands the respect of pupils, parents, patrons and critics. That kind of man can make more money in other professions or in Government employment, but the amount of good he would do in one position is incomparable to what he would do in the other. Some men see this and in this country as in others take up teaching as a career. But here as at home many make teaching only a stepping stone to some other profession.

One or two Christian teachers working with 10-15 Non-Christian teachers are dreadfully handicapped at every turn and in their every effort and it is not

to be wondered at that the results in conversions have not been greater.

Here I believe is one of the reasons why it is hard to secure the kind of teachers we want. Until we have a sufficient number of Christian teachers to form a team that in every matter that concerns the School can carry the public opinion in the School their way, this will be an unpopular line of service. Another mistake we have made and to some extent are still making is in having the Head Master a Christian and the other Christian teachers men of no educational standing. They may be very good men, but as school teachers they are not honoured by pupil or parent and their influence in swaying public opinion Christwards is almost nil. Then there is such a gulf between them and the Head Master that there is little hope of their ever uniting to do team work in the School. It is not only a larger number of Christian teachers that we need to make this service more popular and efficient, but we require better qualified teachers.

Another reason why it is so difficult to secure good Christian men is that we have not been preparing them. A small number of Christian students have always been in our Schools, but here again it has been one Christian boy among a large number of Non-Christian boys. The ambition of nearly all of these boys is to get into Government service. They talk of it and work for it. Public opinion is all in that direction. What wonder then that the Christian student brought up in that atmosphere should also look for Government service. There has been no Christian public sentiment in the School. The boy has outstripped his parents educationally, he talks as he hears other talk of Government service. ~~There has been no Christian public sentiment in the~~ The parents take it up and are anxious to see their son in a position that is popular, and so Mission service is looked upon as only to be thought of if something else cannot be secured. And is the Missionary altogether free from fault here? He longs to see a self-supporting and honoured Christian community and instead of directing the bright youth's thoughts towards the great honour of a life devoted to the service of Christ, he has often encouraged him to get into Government service, if possible. The sooner he gets into service the soon-



er will the cost of his education cease, and the thought of his own pocket, or that of the Mission has helped him to advise the young man to get service in Government after having passed his Middle or Entrance Examinations, rather than to go on and qualify to become an efficient teacher, or a more honoured and more efficient Government servant. The situation is a difficult one and all young men are not to look towards Mission employment. But so far as I know only one B.A., one F. . and one entrance passed man are what we have to show as the product of our schools in all of these years. I mean only these three are now serving as school teachers. The B.A. though a product of our Mission is not serving our Mission and only went into Mission service after failing to rise in Government service. This is not a good showing, and what are we now doing to remedy this state of affairs?

There are now 17 Christian young men studying in our College and 182 in our three High Schools.

Five Christian men should graduate from our College and five others pass the F.A. Examinations, and nine the Matriculation Examinations this year. How many of these men have their faces turned towards our School, or Mission service I do not know. But I do know that we would do well to appoint a member of our Mission to see these students personally, not in public meetings. This man should be in sympathy with the students, ~~perhaps~~ he should go to them unannounced and unofficially; but he should go prepared to show the possibilities of Christian service. He should be appointed for two or three years, and allowed to draw his travelling expenses from the Mission Treasurer. This would in no way interfere with what is being done by those engaged in work with these students in our various schools and would not lighten the responsibility of any one to do all he or she can; but it would be a definite step on the part of the Mission and would very definitely multiply what is being done.

Another way in which every one can help in this work is by starting Mission

bands and Mission Study Classes among children, women, and men. Unless Missionary fires are kindled in every community and kept burning we shall not see Christian service popular. We should deal with the Indian student and the Indian parent as we were dealt with, and we shall then see a goodly company of educated young men and women offering themselves as freely and with as little reserve as we offer ourselves. As yet but few of our educated Indian Christians feel a burden for the salvation of their fellow men.

This is partly our fault and partly because of the small number of Christians and tremendous temptation to go into Government service, with the opportunities to rise it affords and with a good pension at the end of a comparatively short term of service.

The Government rate of pay for Non-Christian Matriculate or F.A. Normal Trained men is Rs. 25/-3 / to start on and they may rise in very exceptional cases to Rs. 400/. Graduates start on Rs. 40/-50/ and may rise to 400/ with pension in both cases. Three Indian Christian graduates representing three Missions, in that they were educated under three separate Missions, gave me independent answers as to what salaries our Schools should pay. They work out Matriculation or Entrance men to start on Rs. 30/ rising to Rs. 60/ in yearly increments of Rs. 2/8/- F.A. Rs. 50/ rising to Rs. 100/ in yearly increments of Rs. 5/; graduates, Rs. 100-125-150/ as Assistant Masters. Head Masters to be B.L.'s or higher, to start on Rs. 200/-250-300/, provided they have served in the Mission for five years. Should any one be appointed a Head Master before serving the Mission for five years he would receive the pay his time and grade entitle him to, under the above scale for Assistant Masters. In addition to this all Ass't. Masters to be given 10% of salaries for house rent, or furnished with a house, and 10% for Provident Fund. All Head Masters to get a fixed sum of Rs. 25/ for Provident Fund and a house or in lieu thereof Rs. 25/.

This scale of pay seems high to me; but it gives us an idea as to what the teachers think. They say that this rate of pay would only put them within measur-



able distance of their Hindustani compeers in other lines of service. One thing is clear, and that is that until our service is more popular, and the supply is more nearly adequate to meet the demand we shall have to pay better salaries than we are now paying to secure the men we desire.

Let us see what we get in exchange for our extra (if it be extra) money expended on Christian teachers of the type I have been describing. We have to pay Non-Christian Matriculates or Entrance men Rs. 25/-40; F.A.'s 35/-50; and graduates 50/-75/. In return we get his services in the class room given from a Non-Christian point of view. Outside of school hours he has little interest in the school, or in its students and absolutely no interest in the main object of the school-the Christianizing of her students.

With the Christian teacher everything is different. He not only does his class-room work, but he does it better. He has a definite purpose. He is in sympathy with us and with our every effort to do good. He is with the boys on the play ground. In this way alone he spends at least two hours per day more with the students than do the non-Christian teachers (for it is a rare thing for a non-Christian teacher to be present on the play ground unless ordered to be by the Head Master or Manager, and then he looks upon it as a hardship). The play ground affords one of the best places to get the confidence and respect of the student. After the games a few of the boys usually linger to talk with the teachers, or walk home with them and relate many of the perplexities of their lives. Then the Christian teacher is a force in the Christian community and in the church, so he is worth many times the salary of the non-Christian, and we are economizing at the wrong place in keeping our schools predominated by non-Christian teachers.

Another way in which we could help in this work is to make the position of the teacher more secure. It has been suggested that a service book be kept in each school, and the Manager write his remarks concerning each teacher at least twice during each school year, and these remarks be read before the Mission in An-

nual Meeting. This would keep a definite and permanent record of each teacher and would furnish evidence for both the teacher and the Mission in case of requests, transfers, dismissals or appeals.

Then there should be some Provident Fund dependent upon faithful and efficient service.

My last point is one on which our Indian brethren are very sensitive, either rightly or wrongly, but it is a very real question with them, and what is real to them we must fairly consider and try to meet.

The point is this - The attitude of the Missionary towards the Indian helper. We are accused of treating the Indian Government official with a great deal more deference and being more polite to him, even though he be a man of inferior education, than we are to our Indian Christian co-worker - a case of familiarity breeding contempt. I think this is due to a misunderstanding, but let us do all in our power to correct it by being very careful and considerate in dealing with our fellow-workers. The educated Indian Christian resents being classified as "hindustani shai log".

I know of but one remedy for this perplexing question and that is the golden rule, together with much of forbearance and patience on both sides.



*Red*

Speech delivered by His Honour, the Lieutenant-Governor  
of the United Provinces (Sir James Weston) at the open-  
ing of the McCormick Memorial Dormitory of the Depart-  
ment of Agriculture of the Ewing Christian College, on  
November 9, 1915.

"Ladies and Gentlemen:-

You cannot imagine the trouble it has given us to get this speech out of Mr. Higginbottom. The other morning when we came over to see the farm and to ask what he wanted us to do this afternoon, he said that he did not propose to say anything. To this of course we immediately protested that this afternoon's ceremony would be like the play of Hamlet without the Prince of Denmark, because the greater part of what you see round about you here is the fruit and embodiment of Mr. Higginbottom's zeal, industry and skill. Well, Mr. Higginbottom has been induced to make this speech and to give you a picture of why we are here this afternoon. He has done it so well that he has left me very little to add, except to touch up the picture and to put in a few lights and shades, mostly lights, which his own modesty forbade him to insert.

I am very glad to see that Allahabad society is represented here this afternoon. I do not know that Allahabad society comes very much across the river (Jumna). We have our courts and our offices and clubs and our entertainments over there; we have our congresses and our leagues and our politics and our causes over there;

but it is not over there that the real work of India is being done. It is here on these sun-baked <sup>acres</sup> ~~acres~~ round about you that the true work of India goes on; and this is the work which Mr. Higginbottom and his staff have been doing. They have been getting in Indian boys and teaching them agriculture in the best sense of the word. Here you will see the young Indian student who cannot only tell you the chemical components of manure but who will go out and with his own hands put the manure into the soil. And you will see the young Indian student who is not only familiar with the mysterious processes of nature which result in the growth of an ear of wheat but who grows the ear of wheat himself and who is constantly at rivalry with his fellow students as to who can grow the best and biggest ear. That is the true work; that is the real work of India. I saw that our friend Professor Stanley Jevons was taken to task by the local press the other day because at a meeting of your own college he expressed the opinion that agriculture is a more important business to India than industries. Well, I confess that I should have been prepared to receive the same chastisement as Professor Jevons. In this country agriculture is indigenous and industries so far mostly exotic; and until we get the indigenous business put on a sound footing, I am afraid that the exotic will not flourish to its full capacity.

The work which the Mission College has established in this farm is of a type which makes the visitor see visions. I confess that after I have been here and spent an hour on the farm, I always go away seeing visions. I see a vision of a very different India from what we have now - of an India in which the whole countryside has been metamorphosed by agricultural skill and science; in which



its rustic people are comfortable, in which the land is immune from the ravages of famine, in which the ground is producing three, four, five, six times what it produces now; and as a correlative to that I see a vision of the great towns, busy with the hum of looms and a purr of electric machinery which I hope means smokeless chimneys, turning out the comforts and luxuries which a prosperous country-side will require. It is a vision of the future of a great and prosperous country striding forward to higher things.] Well, ladies and gentlemen, I am not the only person Mr. Higginbottom has persuaded to dream dreams and see visions. When he went to America this last summer on what he euphemistically called his holiday, he tells me that he addressed, I shall not venture to quote the number of addresses he gave; they were infinitely more than you or I hope to give in the course of our lifetime - but he delivered this enormous number of addresses, up and down the States in the interests of the work which is going on here, and he persuaded, as he told you, several people to dream dreams which materialized. Among these were the two generous ladies whom he has mentioned in his address, Mrs. McCormick and Mrs. Livingstone Taylor, whose dreams materialized in the form of a cheque of £ 1000 (pounds) in each case. With these cheques Mr. Higginbottom proposes to establish a large hostel, of which we see one portion before us this afternoon, and the corresponding portion will no doubt be raised with the same speed. In that way he will increase the comforts of the boys who work here and thereby increase the efficiency of the work that they do. I am glad to be here as Head of the Local Government to tender to these ladies the thanks of that Government for the benefactions



which they have sent to a country which they had never seen, which had no claims on them and which will be all the more grateful for their liberality. I am sure that that liberality will remain in the memories of a long succession of happy and contented students.

Ladies and gentlemen, the wing which you see before you of this new hostel is a striking example of the interests that is taken by the great public of the States in this country and I would appeal to you and through you to the Allahabad public and to the public of these provinces to reciprocate that interest. It would do us all a great deal of good if we come out and see this farm and its work at the different seasons of the year. And it is only fair that when a great country has shown the interest that it has in us, we should show an interest in the results. It has been on the part of Mr. Janvier a work which he has carried out under considerable difficulties and sometimes disappointments to continue agricultural teaching at this College. It has been a work of self-sacrifice and love to Mr. Higginbottom and his devoted staff. For I know, what Mr. Higginbottom has not told you that he has often been tempted by many more lucrative offers to leave this and serve under Indian Chiefs who appreciate the work he is doing here and want him to teach in their States. But he has rejected these offers. He has made this farm what it is, and he has not only an affectionate band of students around him but he gives his scanty leisure and a corner of his heart to a small band of helpless lepers who live in the neighborhood of the farm, and for whom he cares and ministers. And now ladies and gentlemen, I have the pleasant duty of declaring the McCormick wing of this hostel duly open and I am



sure that I voice your sentiments when I express the hope and the confident belief that this hostel will for many generations to come be a centre of agricultural learning and a source of economic prosperity."

GOVERNMENT  
UNITED PROVINCES

LIEUTENANT GOVERNOR'S CAMP  
UNITED PROVINCES.

Allahabad the 11th November 1915.

Dear Mr. Higginbottom,

As Head of the Local Government of this province,  
I should like to express our sincere gratitude, through you, to  
Mrs. McDermick for the most generous gift which she has sent you.  
The result of it was apparent in the handsome building which I formally  
opened on Tuesday afternoon; and the accommodation which it  
provides will be a great blessing to generations of Indian students  
who are learning the best possible means of advancing their own  
country. The gift is not only a great personal compliment to you  
and your Mission, but a token of interest in this country which all  
of us who love India deeply appreciate.

Yours sincerely,

(Sd) Jas Weston,

Lieut. Govr.

S. Higginbottom, Esq., B.A., B.Sc.



How the work in India may be forwarded.

Some years ago the Rev. H. D. Griswold, at that time Professor of Philosophy in the Presbyterian Forman College at Lahore in the Punjab, came to this country on leave. Part of his vacation was spent at Cornell University, and it was my very good fortune to be his classmate in the study of Hebrew etc. When the time came for his return to India I accompanied him to the train. On that occasion he spoke to me of the great need of books in the College Library, and my last words of farewell were preceded by an assurance that I would make an effort to put the matter before the generous people of the United States in such a way as to induce their giving the sum of \$10,000 at least to the very important - I may certainly say the very grand purpose.

I have made the endeavor, but thus far without success. and meantime the need alluded to must have been increasingly pressing. Within a few days I have received from Dr. Griswold the "81<sup>st</sup> Annual Report of the Punjab Mission of the Presbyterian Church for the year 1915." On reading it I am more than ever impressed with the magnitude of the work. Its field is an area of 25000 square miles con-

aining a population of no less than nine million people. Of these upwards of 2,5000 have been baptized. Of one grade or another there are carried on one hundred and forty six educational institutions - giving instruction to rather more than 6500 pupils. There are five dispensaries and three hospitals - to attend which there are eight Medical Missionaries - six women two men. The total missionary force numbers eighty-two.

More and more the attention of the Hindu community is turned to Western education; and Forman College has done in the past and is doing today a great deal to supply the demand. It has a staff of thirteen Christian and six non-Christian Professors and Assistant Professors; and of these nineteen no less than twelve are Hindus. This of itself is a striking index of what has been accomplished. The Report tells us that the enrolment <sup>of students</sup> for 1915 was 645, and this unprecedented number was reached in spite of a determined effort on our part to keep it down. A similar effort was made in September but with less rather than greater success; for the attendance on October 1<sup>st</sup> totalled 702!

The graduates of this College secure important influential positions in the Hindu community; so that the good done is very far from being limited to the graduates themselves. It is known that is gradually leavening the whole lump. No one can cal.



culates now potent and far-reaching is the influence of the Institution upon the entire province. It is shaping and governing the thoughts and ideals of a host of leaders for the people.

The Rev. Mr. Ray at the Annual Meeting of the Presby-  
tery of the Louisiana Presbytery ~~in a frank and plain~~ ~~straight~~  
~~mission~~ aptly described the condition and the needs of  
the people of India. Recently at Haridwar (the sacred  
city on the Ganges where the river breaks through the  
Himalayas) "he said," "I saw a Hindu religious mendicant,  
shut up in an iron cage. There he sat day and  
night behind iron bars, exposed to the burning sun,  
to wet and cold. He had a Bible with him and other  
religious books, yet he continued to live in that cage.  
One day he got very ill and our students asked him:  
"Can we do anything for you, Babaji?" "No," he replied,  
"I am in need of nothing." That man in his cage is a  
picture of India at the present day. India has  
received the Bible and many of the blessings  
of Christian civilization; but it is still in bondage,  
shut up in the iron cage of ignorance, super-  
stition, pride and unbelief."

The above few words are written not by a Presbyterian, but by a clergyman of the Episcopal Church profoundly impressed with the magnitude and value of the work of the Punjab Mission, with the earnest hope that they may inspire some generous Christian with the determination to contribute through The Foreman College to the enlightenment of India.

5035  
R. E. Speer

MAR 26 1936

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK

Ans  
MEMORANDUM      March 25, 1936  
FROM              Dr. Mackay  
To                 Dr. Speer

My dear Dr. Speer:

I have read with much interest Dr. Forman's very able and thoughtful paper on "Mission Policy and the New Era". This is a paper that I shall have occasion to return to in the future. As Dr. Scott is not here, I am sending it back to you.

I greatly appreciate the copy of your letter to Dr. Nicol. I am having the greater part of this letter embodied in one which I am writing to Dr. Johnston of the West Africa Mission.

I am also writing Mr. McLeish of the World Dominion Movement, expressing interest in the establishment of the new Committee recently formed in Paris. Mr. McLeish and Mr. Grubb have been doing splendid work in France, on the double subject of a united front on the part of all missions working in French colonies, and on the subject of hospitality and special preparation for missionaries looking forward to work in parts of the world under the French flag. I will also, of course, inform our West Africa mission on what is being done in this regard.

Yours ever,

*John A. Mackay*  
John A. Mackay

JAM:BFC



DR. MCAFEE, RECD.

FEB 25 1936

## THE BOARD OF FOREIGN MISSIONS

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE, NEW YORK

February 24, 1936  
(Dict. Feb. 20)

## MEMORANDUM

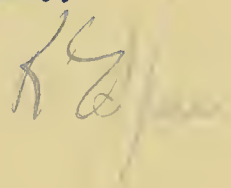
FROM ROBERT E. SPEER

TO DR. MCAFEE - 2) Feb 36  
DR. MACKAY - 12) March 27 1936  
DR. SCOTT

Dear Friends:

In going over the papers in my office I came on the attached document written by Dr. Henry Forman, still a member of the North India Mission. I think that you will be interested in reading his somewhat radical views but with many of which we would find ourselves in a good deal of sympathy. The trouble is, just as in the case of Roland Allen's books, that it is easy to set forth one's theory but a very different matter to exemplify it. Dr. Forman did in a measure exemplify his in his work in connection with the Chiefs' School in Gwalior, but I am not sure that the results vindicated his theory. Please let me have this document back when you have read it.

Ever faithfully,



RES:AMW

ENC.

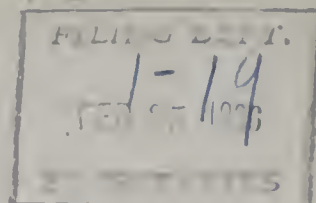
MISSION POLICY  
AND THE NEW ERA.

RECEIVED

JUN 2

Mr. Speer

Henry Forman, Gwalior, India.



1. The Evolution of the Mission and of its Policy.

The conception of the purposes and methods of mission work has changed and grown with the passage of time and with the enlargement of thought and effort.

When the Presbyterian Church sent its first missionaries to India *in the thirties the pole conception was that of delivering* ~~in the thirties~~ the souls of Indians from the road to hell which all were believed to be travelling. The fact that only ordained clergymen were thought of as possible missionaries shows the thought of the time. Even their wives came as their "helpmeets" only.

When the first unmarried woman was sent to Ludhiana the mission cried out against this embarrassing innovation, and a few months later hailed with thanksgiving the deliverance sent by Providence in the form of an offer of marriage made to her by an English Baptist missionary before she got away from Calcutta, which was accepted by her.

When medical work was proposed it met with a negation. Dr. John Newton, Jr., was rejected by the Board. Medical work was not in accord with the conception of what the missionary's work should be, viz., to save men's souls by the preaching of the Gospel and that only. Dr. Newton came to India, however, on his own responsibility and began work as a school teacher in Lahore, rejecting flattering Government offers and the more than four-fold salary offered in Calcutta for ~~his~~ his services as a doctor. Later he and other doctors received the Board's appointment on the ground that the work of the doctor opened the way for the evangelist. No other justification would have availed in the home church. To this day the number is few of those who recognize that the work of healing men's diseases is acceptable in itself to the great Head of foreign missions who pronounced that unconditional welcome, "Come ye blessed of my Father, I was sick and ye visited me."

The widespread school work of missions, perhaps their most outstanding feature, was little more than tolerated by the home church for more than fifty years because it did not conform to the then accep-



ted but narrow ideals. Time and again the mission schools were put on the defensive for their very existence. Dr. Duff and his converts, exceptional though both were, many a time served to save the mission school because advanced as a sample of the possibilities of this work. The reasoning that saved the mission school with its unvarying paucity of recipients of baptism was that it prepared the ground for the evangelist. There are few even now who recognize that all who teach truly are closely allied to Him who is the light that lighteth every man coming into the world, whether their teaching result in baptisms or not.

The early conception of the right manner of life for the missionary demanded poverty, a "subsistence allowance", not an honourable arrangement that would give fair salaries. And to make matters worse the missionaries in conference were asked to propose what their salaries should be. They, being conscientious almost to morbidity, and being under the ~~xxx~~ obsession of the same idea as to poverty, proposed what was literally but a subsistence allowance. When visitors from the home land found missionary homes in which food was meagre and poor and clothing such as they would be ashamed to appear in, they were filled with pious joy; when they saw comfort they dipped their pens in gall and ~~we~~ wrote to the home church with pained frankness. That ideal also has lost its grip, though one cannot say it is dead or likely to die while there are men and women who like the vicarious method of bearing the cross.

The growth of the Christian community in India has been a chief element in the evolution of missionary work. This growth has showed itself in two forms, in a baptized community and in an unbaptized community. The former is counted most, the latter counts for most. The early baptized community came into being through great tribulation on the part of its individual members. To his convert, an outcaste for his faith and persecuted, the missionary could not say "Depart in peace, be warmed and fed", without laughing at himself, and he was far too serious a man to do that. He must help him find a means of livelihood in the midst of a community that the success of his own preaching had converted into the man's bitter foes. To simply provide food would be to ruin the convert. Work must be provided. The evangelist missionary had but two kinds of work to give, preaching and teaching. He longed for preachers and teachers without number for India. The

evolution followed naturally, a great number of for the most part worthy Indians carefully trained preaching to or teaching their fellow Indians, living in mission compounds, casting aside every thing that smacked of the repudiated faiths, their names, their clothes, their social customs, the old forms of worship, all had to go in the zeal of the proselyte community. Soon denationalization was all but complete. The present tendency is one towards reunion of Indian with Indian in all the above respects.

A half century or more of mission work according to the ideas above indicated showed that it contained its own "thus far shalt thou go and no farther". It was found that the Christian community in connection with each new mission station grew rapidly for a few years and then growth ceased. The reason was not far to seek. The dependence of the Indian christian community on foreign funds, which as an ideal was abhorrent to every mission and every home board, was as a matter of fact accepted and installed in every compound and by every home board. While funds expanded the community expanded, and this without ~~unworthy~~ necessarily unworthy motives on the part of converts; when the expansion of the former ceased the law associating life with food forced the cessation of the other.

Some thirty years ago the growth of the Indian Christian community seemed to have about reached the limits admitted of under the then current systems save for the growth provided by natural generation, a not negligible factor. But foreign supplies and Indian community seemed to have reached a state of equilibrium, and this under the old system caused a great slowing down of what was called successful work, though as valuable work as ever was being done on every hand for the people of India, for their deliverance from false thinking and for the spreading of light in the hearts and minds of men. The "thus far shalt thou go and no farther" was writ large on the old system and its resultant community.

Then came deliverance and new hope in the every where known "mass movement". It was ushered in, as was inevitable under the idea that every thing in foreign missions stood approved or condemned according to its likeness or unlikeness to the experiences of the missionaries of the first century, by wonder-works such as the shaking of the tent in which prayer was being offered. The close similarity of these experiences to the early records in the Book of



Acts made it clear that they were to be explained simply on psychological grounds. But the movement was on. Many thousands turned from the lowest caste to the Christian fold. The principal factor in their conversion was that teachers would be provided for their boys and girls and that they and their children would have their feet planted on the road that leads upwards from the hideous degredation that Hinduism had fastened upon them into the rightful inheritance of men among their fellow men. The man who would speak of such a motive as unworthy or unspiritual is one who applies a different criterion of values to the children of other men from that which he applies to his own children. The movement was upward and therefore of God.

But even here has appeared the fateful self-contained edict "thus far shalt thou go and no farther". Teachers must be had, teachers trained and supported by foreign funds. The funds grew rapidly under the joy and enthusiasm begotten by a multiplying palpable success. But alas where the funds grew the mass-movement grew, where they halted it halted. This, I say again, contains no condemnation of the movement. A train-conductor in California told my brother John of a Sunday School missionary who coming into a new town asked a small boy the way to the post office, and after being told said "Now you come to our Sunday School tomorrow and I will tell you the way to heaven". "Ho!" exclaimed the urchin, "you didn't even know the way to the post office, how do you know the way to heaven!" If the missionary in India could bring no relief to the communities cursed by the caste system, no deliverance from social ruin and from degredation, how could they be expected to trust his prescriptions for the hereafter.

But defend the mass movements as we may, and happily they need little defending, the unhappy fact remains that they are tied up with foreign funds. This makes a nation-wide evolution and development in these lines impossible. We have followed a second line teeming with blessing to many, but it also is up a cul de sac; on it also is clearly written "Thus far shalt thou go and no farther". India's salvation lies not here.

This new christian community, less intellectual, less refined, but more needy and vastly larger than that other community which reached its limits thirty years or so ago, appears to be reaching its limits.

We are told of the possibility nay assurance of movements in the caste next higher. But these are dependent on increased funds. They are not indigenous. And while the old law of trees bearing fruit and seed after their own kind maintains they will not produce the indigenous.

The experiences of the last five years have revealed to men so many of the evils and ~~shortcomings~~ shortcomings of their old accepted institutions and have created such a spirit of longing for the better, that we believe we face a new era, a great advance. We cannot believe that the church and its foreign missions are going to refuse to make searching inquiry into their circumstances and institutions and go forward determined to have and do the best.

The most patent fact that missionary experience presents is that a subsidized Indian christian community will grow only while its subsidies grow. This is unquestionably true. Whatever discredit attaches to it attaches not to Indian character but to human nature. If you would see the newly awakened capacity of the Indian for following after and spreading the ideals he gives allegiance to, look in politics at the Home Rule party and in religion at the Arya Samaj, the Theosophical Society and many other less widely known movements. The Arya Samaj is purely Indian in its inception its methods and its ideas, it is without support or sympathy outside of India and has no thought of such, but it is growing in numbers, in effectiveness of organization, in practical philanthropic activities, and in sympathy for men of other communions, in a way that cheers the heart of the lover of India. The Theosophical Society is of another type, brought to its birth by and receiving its early instruction from foreigners, with English and American teachers in its schools and editing its papers, and speaking on its rostrums, ~~always~~ but not subsidized by foreign funds, always independent of the foreigner excepting only the legitimate influence of teacher and friend. These and other such societies are not affected by a rise or fall in the exchange value of the rupee, they would not be seriously affected by the departure of every foreigner from India. Until the Christian Church attains to this position it is at best an exotic plant to which parasites cling

All these movements within Hinduism have more or less of the ~~character of~~ *character of* ~~the~~ *the* ~~movement~~ *movement* ~~which~~ *which* ~~is~~ *is* ~~the~~ *the* ~~result~~ *result* ~~of~~ *of* ~~the~~ *the* ~~missionary~~ *missionary* ~~teaching~~ *teaching* ~~within~~ *within* ~~the~~ *the* ~~movement~~ *movement* ~~which~~ *which* ~~is~~ *is* ~~the~~ *the* ~~result~~ *result* ~~of~~ *of* ~~the~~ *the* ~~missionary~~ *missionary* ~~teaching~~ *teaching* ~~within~~ *within* ~~the~~ *the* ~~movement~~ *movement* ~~which~~ *which* ~~is~~ *is* ~~the~~ *the* ~~result~~ *result* ~~of~~ *of* ~~the~~ *the* ~~missionary~~ *missionary* ~~teaching~~ *teaching* ~~within~~ *within* ~~the~~ *the* ~~movement~~ *movement* ~~which~~ *which* ~~is~~ *is* ~~the~~ *the* ~~result~~ *result* ~~of~~ *of* ~~the~~ *the* ~~missionary~~ *missionary* ~~teaching~~ *teaching* ~~within~~ *within* ~~the~~ *the* ~~movement~~ *movement* ~~which~~ *which* ~~is~~ *is* ~~the~~ *the* ~~result~~ *result* 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leaven of Christianity within them, while multitudes in orthodox Hinduism are also so affected.

It is for these reasons I said at the beginning of this paper that while the baptized community is most counted the wide-spread community of unbaptized Christ-followers counts for most.

As the growth of baptized and organized Christian communities in India has come to be tied up with the growth of foreign funds it seems clear that the only hope of bringing India into the liberty and life that Christ gives is to work directly and frankly for a third movement, a new body of believers in Christ who shall be recognized by us simply on the ground of their faith in him, who shall not be baptized by us nor organized by us, but being recognized as of the Body of Christ and receiving from us all sympathy may be encouraged to grow according to the genius of the Indian peoples. If later on they desire baptism, as a part no doubt will, they may baptize each other, for the efficacy of baptism does not depend on anything in the one who administers it, not even on his having been himself baptized. If they feel the need of organization they can organize themselves as Indians either in loose or in close-knit organizations, but where the Spirit of the Lord is there will be liberty and a new life in new manifestations which would indeed be refreshing after the unfailingly European forms of church worship and organization which have thus far maintained.

## 2. The New Era in India.

As elsewhere so in India there is a new spirit among the peoples, a spirit that makes necessary radical change <sup>in</sup> mission work methods and policy. This spirit was quite discernible before the war, but during and since the war it has so grown as to force itself on us as the dominant factor in determining our thinking and planning for the near as well as more distant future. This spirit is summed up in the ideal of self-determination and all it ~~connotes~~ connotes - a dynamic term, it stands for a new and controlling dynamic in the thinking and feeling of India's peoples, a power that will no doubt make for much good and advancement and also for much evil and suffering. It is this wide-spread and fixed purpose to have self-determination that is forcing the pace in the political situation and that should be clearly recognized as the determining factor in questions of

mission policy for the new era in India. This spirit has come to birth and early growth gradually as the result of European teaching for many years, but has within the past four years leaped into strength as the chief factor in Indian political social and religious life, through the powerful influences of the world war and especially of India's part in it.

Indians long stood abashed before the censures and even railings of foreigners against their religious and social institutions, and before their charges of incapacity. Mission institutions and relations to Indians and the Indian church were all formed under that state of thought and feeling on the part of Europeans and Indians. But Indians have changed. They now hold up to scorn the evils of European society, the weaknesses and worse rampant in the European's religion and life, and the European's love of power and of money cloaked as they aver under pious words yet united with injustice to subject races. They now claim not merely equality but superiority for their race, their social institutions and their religions, and demand recognition of their equality.

They are partly right and partly wrong, but for the wrong the European must bear a share of blame for past unfairness and supercilious attitude toward men and women who were worthy of respect.

The spirit of swadeshi of ten years ago which in Bengal burst out in lawlessness even to organized robberies and murders, and was directed avowedly against foreign domination, has outgrown the idea of winning through petty but wide spread acts of violence, and is now powerful in every province in India, working for swadesh or self-rule or India for the Indians, the two parties, Extremist and Moderate, having the same avowed goal but differing as to the means to be used and the length of time desirable in the interests of India itself in the development of self-rule. Self-determinism is the spirit of all parties, it permeates Hindu, Mahommedan and Christian. Not to recognize this as the determining factor in planning for mission work in the new era is to insure failure. Yet it is a factor that was non-existent when our mission institutions and methods were formed and developed. It is manifest therefore that changes in our organization and methods as relating to work among non-Christians and Christians will be necessary.

~~unreligious questions the founder of superciliousness is natural~~



The blunder of superciliousness in religious questions, so natural to the proselytizer, must be eradicated, not merely toned down.

### 3. A Policy for the Mission in the New Era.

I believe the right policy for our work in India to be :

(1) The Separation of Mission and Church.

(2) The <sup>Evolution</sup> ~~Development~~ and great Enlargement of our Missions, making them the instrument of religious, including philanthropic, service, which America would bring to the help of the people of India.

(3) The Development of an Indian Church, consisting of Indian Christians in the service of India's peoples, without foreign subsidy and without foreign control.

(4) Enlargement of mutual sympathy and help between the organically separated church and mission, as at present exists between the mission and the Bible Society, without intermingling of responsibilities and control.

(5) The definite effort to encourage Indians to follow Christ in their own way, where they are not desirous of "following with us", and the open and sympathetic recognition of all such movements, whether these believers break with caste or not, whether they remain unbaptized or have baptism amongst themselves, whether or not or in whatever manner organized. We should indeed ~~xxx~~ exercise not less charitable judgment towards Indians than we do towards our own people amongst whom we recognize all sorts and manner of Christians ranging from the sacerdotalists to the Friends; and should look upon their social evils or handicaps with not <sup>less</sup> leniency than upon our own, not making the immediate breaking of caste a sine qua non of recognition as Christian, ~~when amongst ourselves the perpetuation of the greater evil of slavery is deemed to have been consistent with Christianity for many centuries~~

(1) The Separation of Mission and Church.

The Church and the mission are at present separate and yet intermingled; the missionaries through membership and personal influence in the church courts and through financial relations have a dominating influence in the church, while the Presbytery is all too closely interested in the mission by its being adviser in the employment of mission agents of the evangelistic class, examiner

of such agents, and its own members being largely mission employees. As a result differences in status between American and Indian are keenly felt and resented, and much unhappy feeling exists which greatly injures the life of the church.

Separation of mission and church is most necessary in the interests of both. Their proper functions are different and their work should be distinct.

The joining or even commingling of the two has made the Indian Church organization little other than an Indian Foreign Mission in imitation of the American Foreign Mission and its methods. This means barrenness to the church both because of the dislike and suspicion with which it leads Hindus and Mahommedans to view the church, and because the church's own life is dwarfed by imitation.

There is much bitterness among Indian Christians against missionaries resulting from a theoretical intermingling of mission and church as on the same plane, while actual and necessary differences in work resources and status are patent to all. Complaint is constant. The missionaries are not only criticized but even charged in the press with sinister motives toward Indian ~~Christian~~ Christians and the wrong use of funds. For example one writing on "The Disabilities of Indian Christians" speaks of "the victims" of the policy of cutting short the education of the children of Christians, especially of the children of evangelists, ~~and~~ catechists and the like, in order to compel them to enter the mission service, and adds, "These are some of the results, it is widely believed, of the sinister activities of certain missionary bodies who periodically assemble on the hills. It is evident that the educational policy of missionaries is to make the people mere tools in their hands and not better". (Article in the Christian Patriot, Nov. 15, 1919.)

This article is typical of what one often sees in papers and hears in conversation. "Can two walk together except they are agreed?" The charge has been so persistently made that the funds the mission handles are given by the home church only or chiefly for the benefit of the Indian Christians and are perverted by missionaries to other work or to their own profit, that it has come to be widely believed. This mistrust is born of discontent and the desire to have control of mission affairs and mission funds.

~~The effort to work the mission and the church together~~



The effort to work the mission and the church together as yoke-fellows has been a failure. One thinks of Tissot's picture of the donkey and the buffalo yoked to the same plough. They do not fit. A dreary history of discontent lies in the long drawn out effort to work together. New adaptations will not change the discontent to content. Successful work and mutual respect and love lie along the line of each doing well its own work.

An Indian Christian in a bitter article in the Christian Patriot (Oct. 11, 1919) supports this view that there should be separation. He says, "There are some missionaries who regret very much the higher education given to the Indians. They are still of opinion that the Indian should be kept down". --- "Where different races engage in common work "there inevitably creep in misunderstanding and discontent" until "fairly equal rights and privileges are secured." --- "But the missionaries regard their workmen ~~as~~ not as equals but as subordinates and servants destined to do all the drudgery. Many Christians have to submit to this kind of treatment because of their poverty. ---- The missionaries are to be held responsible for the weakness of the churches. They have been blind to the fact that too long dependence on foreign aid will hinder the growth of self-governing churches. It really dwarfed their spiritual life. --- They sink down into lethargy and lifelessness whenever the exhortation and quickening impulse of the patrons is withdrawn. --- If the funds of foreign missions fail one wonders how many of the churches would be living agencies. Almost all of them would abandon their zeal for spreading the Gospel, and suspend their varied activities". (Italics are mine.)

I do not endorse this dark picture in its extreme presentations. But it shows reasons for the separation of the American ~~church~~ mission and the Indian church that cannot be ignored.

I rest my consideration of the separation of the church and mission here, but other grounds for it will appear in the discussion later on of the evolution of the Indian Church.

## (2) The Evolution of the Mission.

(a) Evolution not Devolution is the true ideal. This cannot be too strongly asserted. Let there be the evolution or development of the mission unto its greatest service of the people of India. We have

been told by men who think and/men who repeat what they hear, that as with the Baptist and the Christ so with the mission and the church it is the right and honourable goal of the one to decrease while the other should increase. One cannot strongly enough <sup>repudiate</sup> this statement, repeated ad nauseam in mission literature, which has its origin in narrow and false conceptions of the work of the mission for the world, takes for its support the seemingly pious adoption of a catchword ~~to~~ text, and is fed by the attractive hope of an early release from an arduous undertaking.

The Indian Church can never do the work of American and English missionaries for India. When it does its own work devotedly and well it will be worthy of praise indeed - but that task alone is a greater one than it will ever overtake, human nature being what it is. For missions then to "decrease" must mean simply so much robbing of India of the help God would send her, the retarded progress of life and healing amongst India's 300 millions of human beings born now to a hopeless handicap.

This talk of the mission's proper policy being one that works towards an early and happy death is but a policy of scuttle unworthy of the age we live in. The Church ~~through~~ ~~the~~ was the first organization to recognize that men's need everywhere constitutes for us a divine call. And now when other religious and religio-philanthropic organizations have at last begun to get the vision and to respond, as the Rockefeller Foundation, the Red Cross, the Theosophical Society, societies in the Buddhist, Hindu and Mahomedan communities, is this the time for the Church's heart to grow weary and its vision faint? Is the church in America to hand over to native churches its own work for the world's deliverance from evil and draw within itself and coddle itself and care for its own, just when Russian Bolsheviks are showing nations the impossibility of withdrawing into one's own boundaries and keeping out destruction by putting up barriers? If the New Era means any thing it means clearly that ~~to~~ the only safety for purity and innocence and beauty of life at home is to spread the kingdom of God amongst all peoples, not till all have heard the message but till all have become obedient to God. "The field is the world", not to sow imperfectly and resign to others but to work in and for till Jesus comes.



If the defender of this weak policy of scuttle takes refuge in such words as committing India's hundreds of millions to the weak native church and we ourselves going ~~on~~ on to the "regions beyond", I would reply, "This thou shouldst<sup>t</sup> do and not leave the other undone". "The regions beyond" are not in greater need than ~~are~~ the teeming millions of India.

While on catchwords, let me speak of that other much used one, "The evangelization of the world in this generation", which has, I fear, done great harm along with much good to the church. It was a tremendous incitement to great effort; but it gave a false notion of the work of the American Church for non-christian nations. To preach the Gospel message to every creature and have it accepted by but few would be indeed a questionable good. It is life that is wanted, not mere preaching; the saving of the world, not the giving it a chance to be saved.

Let then the thought of devolution for our missions in India, of decreasing our personal effort for the people of India in their unspeakable needs, be repudiated utterly and condemned as heartless towards the people of India and disloyal to the Christ who would save them from their burdens and from the darkness that blights the lives of the masses.

Life is evolution; devolution is death. It is life not death we seek for the church's work outside its own parish, and so for the church itself. If the mere beginnings of its foreign mission work, this world service of some 75 years (where it should have been throughout its whole existence) has meant what it has of blessing and good to our church at home and to the peoples it has saved, how much will it mean if quickened and enlarged and accepted as the church's chief work outside itself for many generations yet to come?

Even when India has become as much Christian as America is now the American church with its greater endowment of wealth and training to cope with the evils that are destroying men's lives will be faced with the old call, "Come over and help us", that we must ever hear where need is.

Jesus strove to save the nation, hence went to Jerusalem instead of remaining in the villages of Gallilee where the individuals responded more freely to his words, and his Church must needs hear

the call of India louder and more insistent until the nation is saved from darkness in thought and evil in life; until to be born in India is not a handicap but means an open door and every incentive to attain to life's best.

John saw twelve trees by the River of Life that bore leaves for the healing of the nations. All were needed even in heaven. India ~~has~~ has two, the Mission and the Church, and men talk of cutting away one that the other may have ~~x field~~ the field to itself. This when both are faced with a need too great for them to meet in many generations.

Evolution, not Devolution, must be the American Church's watchword and set purpose for its missions in India for the New Era. "A great and effectual door" of service for men stricken with sin and disease has been opened to the American Church through even a little self consecration for foreign peoples. The work ~~has~~ has but begun. If there has been blessing in these mere beginnings what will there be in its fruition but life and peace for the world. The only permanent leaguings of nations must be based on service, and if that leaguings is to be in Christ it must be by enlarging indefinitely the church's foreign missions, the service of the more highly favoured and stronger for the less favoured and weaker.

(b) What shall be the character  
of the mission?

in the  
we can  
consider

The first and preliminary position, it seems to me, is that the mission recognize and assert itself and so come to be recognized by all concerned as simply and frankly a committee or board of men and women without ecclesiastical functions or powers sent out by the American Presbyterian Church to work in India for the benefit of any individual or class, Hindu Mahomedan Christian or other whom they can serve. The mission is a nonecclesiastical board but it so long consisted of ordained men only with whom a chief interest was always the Indian Church in which they became office bearers and leaders that the mission became inextricably entangled ~~in~~ with ecclesiastical functions, so that many Indian preachers avowed that for them the local missionary was "Presbytery Synod and General



Assembly". The mission and the missionaries should get free from the ecclesiastical functions the assumption of which has been so hurtful to the growth and independence of the Indian church, and ~~the~~ that has put them ever in a false position with respect to the Indian Christians. As members of a board or committee pure and simple their status and salaries are not a matter of concern to any one but their home board; and their work in behalf of Indians, Christian or nonchristian, can only be regarded as freely given; and the Christian will find no more occasion for bitterness over disparity of status than does the nonchristian. Comparisons between the salaries of the foreigners and those of pastors and evangelists of the Indian church would be as meaningless and uncalled for as ~~the~~ such comparisons with the salaries of the secretaries of tract societies or doctors in hospitals. There will simply be no connection and no ground for comparison. But if missionaries remain members of presbyteries and Indians receiving salaries from the mission are ~~xx~~ made members of the mission then the comparisons and heartburnings will always be with us.

With the recognition of the mission as a committee of foreigners the common objection that Indians of piety ability and ripe experience are subject without a voice in its affairs to a mission in the membership of which every callow youth or maiden sent out as a missionary from America has a full vote after a year in the country, and this simply because the one is an Indian the other an American, would cease to seem <sup>even</sup> ~~even~~ reasonable. The objection is purely one of feeling. ~~It~~ It is not shown that the affairs of the mission are managed ill and that wrong is done, but the complaint is against the racial line being drawn. I answer the line is not racial but rather national. Englishmen and Anglo-Indians domiciled in India are not made members of our mission. The home board thinks it best to have on its ~~managing~~ committee in India, which is the ~~mission~~ mission, only those whom it sends out from America. It is within its rights and responsibility in making its appointments to its own committee. The words of the Householder in the parable are apropos, "Comrade, I do thee no wrong. Didst thou not agree with me? Is it not lawful for me to do what I will with my own?" Nay, the home board might ~~it~~ even add, "Is thine eye evil because mine is good?"

Secondly and constructively, let the idea of the mission be that of an organized company of men and women sent by the American church to serve India, the service a religious, Christ-ward service, in its every part, and as varied as the great outstanding needs of India. As the early religious orders in England went among the people, visiting, preaching, teaching them whatever would help and uplift, so the missionaries may well begin to work on a greatly enlarged scale, many of them chosen and sent as specialists - some, men and women ordained to preach the gospel message, others to lead the people by means of newspaper articles tracts and books into true perceptions and life, these to get their equipment for this most important work by close contact with the people and the daily reading of what the people read (not by study in the British Museum, where most of our lecturers gather their material and inspiration! ); others to go as teachers into schools kept up by the state or by Indian organizations, giving a free service; others in social service, child welfare and the like; others as doctors and nurses, either in our own hospitals or, more often, in hospitals supported and managed by others, even as is done by prominent physicians and surgeons in America.

This is something of my conception of the manner of our mission for the new era, a body of men and women organized for service in India, the supreme question always this, "How can we serve best, how best lift the people godward, even as we would serve at home. I think the superintendence of Indian workers should become a diminishing factor, the doing our own work directly among and for the people the growing factor. Thus we would live and work in India the friends of all, serving Christian and nonchristian on the same plane.

Let me develop the lines of service a little more fully. Of course circumstance must determine details but we can from our present position see some of the general lines with considerable clearness:

(c) The lines of ~~evangelism~~ development in mission work. These must be determined by the outstanding needs of the people of India. And first among them I unhesitatingly place the preaching of the Gospel in the vernacular. This may seem to many too obvious to require statement much less emphasis. But such is not the case. In the earlier years of our mission's work virtually every missionary



was a constant preacher in the vernacular. Today scarcely one in five preaches even frequently to the people in the vernacular. The preacher has been sunk in the superintendent and the teacher. Let us have men with a message to the people, men who will not be content to fall short of a good use of the vernacular (not that this is necessary in every department of our work), and who will "preach the words of this life to the people".

Secondly, let the field of the teacher be greatly enlarged. I say this in face of the probability that coming political changes will probably result in reduced grants in aid for mission schools and the closing of some of our schools. We shall perhaps find greatly restricted need for superintendents/ and greatly enlarged fields for teachers. The "Conscience clause" will also no doubt become law and the attendance in Bible classes in mission schools be reduced to those who attend voluntarily. But there will be growing need and an ever enlarging sphere for American teachers, men and women, who come in Christ's name for the service of India. Their work will not be restricted to the few mission schools. Such teachers, trained and capable and trustworthy, offering their services freely in all sorts of schools will find a welcome and a broad and good field of service. During the past year Mrs. Forman and I have taught in this way in one of the high schools for boys in Gwalior State and have found it a happy service. The teacher, relieved of superintending and of financial anxieties, of controlling and directing, of keeping records and making reports, can enter into a fuller companionship with the boys and girls of India than whom no pupils in the world could respond more heartily to the friendship of such teachers. Some can be leaders in games, in Boy Scouts, in Girls Camps, in establishing and being present daily in public play grounds, an unknown thing so far as I know in our part of India where the only playground (aside from school playgrounds) is the street.

Thirdly, Hostels, Reading Rooms, Libraries offer spheres of great service to the missionary, either as owned by the mission or by others. But these institutions are very few, and so are the missionaries to take charge of and work in them. There is a keen desire on the part of the people for just these institutions. And in what could the missionary be of more help to the young? Will not our missions with their expected enlarged membership and funds, enter in?

Fourthly, the principle of self-determination, pronounced by ~~xxxx~~ our President and adopted by the Allies as a war-slogan, is likely to work great changes in the Government of India. But the people, even the educated among them, are far from being ready for the change. Here is a wide-open door for the specialist in the teaching of civics and political economy. Compare the service of Mr. Lionel Curtis to India in this field. Much more could one living in India help as an expert and recognized leader in in this field, training the youth, lecturing, and working ever to the end that the principles of Jesus may mould the civic and economic life of the country.

Here also may well be introduced work in cooperative banks, making for the delivery of the poor, through their own efforts, from ruinous interest, debt and ~~the~~ slavery to the money lender.

The teaching of teachers ~~xx x fifthxx~~ we may note as a fifth and inspiring opening for service, the moulding of those who will mould the nation, whether in normal schools of the best Christian American type or by American missionary teachers in India's ~~xxxx~~ normal Schools.

Sixthly, the teaching of agriculture, in which we have made a beginning, which carries the special blessing of our Lord, "Come ye blessed of my Father, I was hungry and ye fed me, naked and ye clothed me". This opens doors ~~xxxxxxxfxxxxxx~~ to young trained Americans than which none lead into greater helpfulness. Only we should look to having scores of such teachers where we have units.

Seventhly, the trained social worker is needed, who replies to a divine call as well as to human need. But let them be men and women working without charge, as free from salary considerations as the evangelist missionary. The work of such would seem to be the surest way of saving India from industrial upheavals.

The cry is for social workers, men and women, trained to work wisely and purposefully for the amelioration of the distressing conditions of life so prevalent in India, by every means and in every way, from playgrounds for street-children to the opening of doors of hope to prisoners, again with Christ's special blessing linked thereto in the words, "I was in prison and ye visited me".

Chief among this company of servants of India for Christ's sake would stand our doctors and nurses, those working in our own or other hospitals and those working in villages and homes, those establishing



child-welfare work, a work in which the missionaries should have led but the lead has now been taken by others, and those engaged in meeting the terrible epidemics by which India is so often visited. This eighth suggestion of a field for a Christian mission is of an almost limitless one in a distressful country like India. It alone should make impossible any suggestion of mission devolution.

Ninthly, there is the lecture field. In no country is the lecture more in demand, given a capable man or woman who touches the hearts of hearers. The Theosophists have entered into this door, organizing ~~xxxx~~ series of lectures for the most gifted of their lecturers. And missions would do wisely to have able lecturers who would make their homes in India and so get into intimate touch with the people, and utilize them year after year in this work which so influences large numbers of the educated classes of the country.

Tenthly, the Press. This is a field of the greatest usefulness and influence open to the missionary, but trained men who will give their whole time and strength to this work will be required. Our missions brought the first presses, I believe, to Allahabad and Ludhiana, and were the leaders in ~~this kind of work~~ using this chiefest instrument in educating and moulding a people, but they have fallen far behind their pupils. Compare the magazines and newspapers published by the Hindu community now with the few cheaply run periodicals issued in behalf of our cause in ~~India~~ North India.

The newspaper has suddenly sprung into a place of power in India, and Hindu and Mohammedan dailies and weeklies are published in great numbers in the vernaculars and in English. To have such papers, published with a view to a high and worthy propoganda, dealing with current events, especially with political racial and religious questions from a generously Christian point of view were a work worth all it would cost. The cost would make it impracticable only on the assumption that missions may not undertake great things for God and for India. When one remembers the influence of Mr. Bowen through the weekly Bombay Guardian in the 'eighties, at a time when the present newspaper age was but beginning, the practicability of a great work for India being done by a daily paper published by American missionaries trained for this work is clear enough, ~~there is also a great~~ also by ~~field for~~ weekly and monthly periodicals. ~~~~~~~~~

The preparation of religious literature is a field in which only the specialist, and he or she after years of close and sympathetic contact with the people and their <sup>h</sup>thoughts and needs can be successful.

But I cannot overstate the need in a large and well equipped mission, as ours should be, of men trained as specialists in propoganda who would do the work for the Kingdom of God that Lenine and his propogandists do for Bolshevism. We should flood India with literature that would make men predisposed to acknowledge the claims of Christ. We have made literature cheap but we have not made it 'taking' nor striking nor abundant. We should produce such books and booklets that every vendor of books with his little stock at the roadside or in his shop would invariably have some of them for their selling qualities - an unknown thing, virtually, at present.

I have attempted to sketch some of the details of what seems to me the right and proper work of a mission such as ours is ~~and~~ <sup>or</sup> should be a company of men and women, all specially trained and sent by the home church ~~for~~ to serve the people of India, to help lift, to work together as a committee, the whole body working together and also planning the work of the individuals and guiding the younger members into the work for which they are best fitted. Let it be avowedly as in fact an American mission working among and for the peoples of India. So far from being discredited <sup>d</sup> by this its rightness of motive will the more be recognized. It is the mixture of American and Indian that is causing ~~the~~ misunderstanding and heartburnings.

And let nothing that makes for the bringing of the kingdom of God amongst men be accounted outside its sphere: preaching, healing, teaching in many departments, let the field of its activities be as far as practicable the field of India's outstanding needs. We have only begun to <sup>advance</sup> ~~grow~~ into this wider field of service. We had assumed a character born of narrow ideas of mission work, with the result that much misunderstanding and alienation have grown up, and leaders in the Indian church ask us to withdraw from India, not because the awful need of the country has been met, but that Indian Christians may have the work the institutions and the funds that come to India through us. The new era requires an alignment truer to ~~the~~ fact in order to the Kingdom being truer and having freer course.

In closing this part of my paper I urge <sup>a</sup> ~~again~~ that our missions



in India are faced with a great need, immeasurably great, enough to overwhelm the hearts of men in extent and in its depth of woe. Even when India shall have become as much Christian as America is now this need of a distressful people will spell God's imperative to go over and help.

(4) What of the Employment of Indians in the Mission's work?

I think that in evangelistic work the policy should be that we employ no new agents, because of the deadening effect upon voluntary effort that the employment of evangelists on foreign pay has had. Nor must ~~xxxx~~ the fact be lost sight of that it is ~~chiefly~~ with reference to the status and salaries of men of this class that most of the bad feeling in the Christian community has been. Of course only ~~xxxxxxxx~~ ~~only~~ Christians are available for this work. And it is in the class in which there is no competition of Hindu & Mahomedan that most discontent exists.

As for other departments, schools medical work etc.: Here there is open healthy competition to be faced by both employer and employee, and experience has shown that employment of Indians by the mission in these classes is not usually harmful and may be quite free from bad feeling. But this can be only if there is open and free competition, the most faithful and capable <sup>person</sup> ~~one~~ to have the place. If there be any rule requiring a large proportion of Christian teachers in our schools the unfortunate conditions of the evangelistic class will become serious in this class also.

I think then that the employment by the mission of ~~any~~ Indian agents may be freely and safely carried out where the Indian Christian must fairly meet the unhappened competition of the non-christian. This may be the case in every line of work save that of the preacher and the Bible-woman.

(3) What of the Indian Church?

This paper is meant to deal with questions concerning the ~~Church~~ Mission and the New Era, and has fulfilled its purpose when it has presented evolution as the true principle for the mission and its work, however imperfectly this may have been done. But I ask indulgence while I add a few considerations concerning the Indian Church, the life and well being of which cannot be considered of less importance than

the life and vigour of the mission.

When one speaks of the Indian Church in connection with our mission there are two distinct branches, distinct in inception growth and character and largely so in sympathies, that must be kept clearly in mind. One is that older part of the Church constituted of the descendants of individual converts, clipped as blocks from various castes and religious communities, and of old-time famine orphans, a scarcely homogeneous but at least a definitely organized church. The other branch is the far larger one resulting from the mass movement in the lowest caste. The baptized community of this latter caste is as yet not articulate, it receives the instruction the missionary and other mission agents can give, and where urged to do so by its new teachers it makes such contributions as it can out of its poverty, even to the extent of paying railway fare for men to go to distant church courts that are to it scarcely names even but rather mere uncouth sounds formed of corrupted English words. This part of the Christian community is as yet inarticulate and recipient and wholly dependent on the mission for salvation from relapse into the old darkness. There is little sympathy among the older branch Christians for these people. To insist on organizing and treating the two companies in the same way seems to me mere indifference to fact out of deference to ecclesiastical theories.

With respect to the communities gathered out of the low caste peoples I believe they should continue to receive teaching by missionaries and Indian Christian teachers provided by the mission. The other branch of the Indian Christian community would not be willing to take the spiritual and educational care of them. Moreover it is desirable that this community be encouraged to grow into an organism, so far as organization is desirable, in consonance with ~~with~~ and springing from their own spirit and genius, and not to be conformed to the American-Scotch organization into which the older community has been formed. But I confess that I have little hope that missionaries and Indian teachers will let any such natural development from within take place. Already these simple villagers have been introduced to a full-fledged presbyterian system, from sessions to the all-India General Assembly. Yet if this community were allowed to grow up with its own local organizations, without connection with



the older Americanized community it is possible it might remain Indian and have a healthy growth. This is what I believe should be done, and the ~~missionary's~~ missionary's passion for organizing his converts given no play, letting the individual local Christian congregation organize itself and reach out to its neighbours in its own way.

'As' the older branch of the Indian Church has little sympathy for the mass movement and as the movement is a child of the mission, not of the Indian Church, it is therefore filling and in the interest of these humble converts that they continue under the care of the mission till they come to function for themselves. And in this arrangement the objection of members of Presbytery ~~will be~~ that missionaries not under Presbytery's control put great numbers of converts on the Presbytery for care will be ~~not~~ obviated. Missionaries will themselves assume, so far as this is necessary, the <sup>teaching</sup> ~~care~~ of those they baptize.

The mission therefore should and would arrange for the early teaching of the mass-movement converts. ~~as the older Indian Church~~ ~~will be~~ ~~not~~ ~~the~~. The ingathering has been of such a character that the people expect this ~~for~~ care from the missionary, and would count it a breaking of faith if he failed them. Yet herein we see the cul de sac into which we work. Work of this character is dependent on the foreign mission for its extent and can expand or continue only while foreign funds expand or continue. Again I say this does not condemn the work as unworthy, but it does show that some other method of christianizing the people of India is needed, the way of the leaven working in the lump in addition to the way of the fish gathered into the net.

The ideal for the Indian Church, it seems to me, is that with all its strength it do its own work in its own way for its own people. While the American committee can of course do its own work better than the Indian Church, the Indian Church can do its work, a work of closer influence and helpfulness and of greater spiritual power, for the people about it in their need, far better than the American can do it. It seems <sup>a</sup> manifestly right ~~a~~ proposition that each company should do its own work in its own way, in fullest mutual sympathy and helpfulness, and that neither should think it a thing to be grasped at to get hold of the other's work, whether the Americans in the Indian

Presbytery or the Indians in the American mission or committee.

But in order to do its best work for India in the new era the Church must be rid of certain handicaps born in part from the circumstances of the era that has closed and in part from the mistakes of foreign missionaries and of Indian Christians. <sup>To mitigate this</sup> ~~In this~~ discontent with things as they are between Church and mission four main proposals are made: First that of the "Informal Conference" held in Allahabad in 1919 in which the Indian members proposed, and their proposals were accepted for sympathetic consideration by the Englishmen present, that some mission give over to a committee of Indian Christians the entire charge of one of its districts, including the control of all funds received from home, of the foreign missionaries and of all institutions and work, this with a view to beginning the training of Indians for the taking over of all the work of missions in India. Frankly this proposition strikes me as preposterous. The racial difficulty, which was made much of as dishonouring to the Indian, is to be met not even by giving the races equal places but by making them change places and putting the Indian in control, not by his winning this place by honourable effort but by the European giving it to him. The probability (I believe certainty) that our home contributions will seriously fall off when no longer in the hands of those known by the givers, instead of advancing greatly as now expected, would perhaps not weigh much, ~~xx~~ as these extreme nationalists let the racial consideration override all others. "India for the Indians" is a just ambition and demand. But to include in this a claim to control the men and attach the funds that are brought in for mission work from Europe and America is simply racialism in an extreme form. Home Rulers in politics demand the control of funds raised by taxation in India, and one can recognize the reasonableness of such an ambition though here again authority should be won through growing fitness for it, but these Home Rulers in the ecclesiastical sphere demand control of the money brought in by the foreigner and of institutions built up by foreign funds and of men and women who have come to help and not to receive aught from the Indian. Could a demand be more wholly unreasonable or more unlike the demand in politics on which it would stay itself?

~~Moreover the funds the Indians have ~~xxxx~~ have ~~xxxx~~~~

~~And the very serious objection to this course looking to the~~



Another and very serious objection to this course looking to the elimination of missions and giving their work to committees of Indian Christians is that Indian Christians will have but little interest in their own proper work and will soon be either absorbed in serving in connection with these foreign funds, as managers or as agents ~~employed~~, employed, or become indifferent to religious work.

The need in India is not so small that there is not call for every effort the Indian Church can put forth while the the missions and their agents work to the limit of their ability.

The proposal has in it all too much of readiness to decrease the work that ~~may~~ be done for the salvation of India in order that racial ambitions may be gratified.

The second proposal is that made by a conference arranged by our own mission and held in Allahabad in March 1920. The proposal adopted by a majority of this conference was that a committee consisting of members elected by presbyteries and mission be constituted to advise the mission in all matters connected with its evangelistic work and pastorates (which are under presbyteries), the object of this last clause being to open the door of mission employ to pastors no longer acceptable to their churches. While this proposal was for advisory powers only it was clearly stated in the conference that this was with a view to gradually handing over ~~all~~ all mission and presbyterial evangelistic and pastoral work to some such committee of Indians and Americans, the membership of which would gradually become Indian only. This is not so extreme a proposal as the other, though the goal is the same, and under it also the church's interest in its own proper work would dwindle, as the work of this committee would be so much larger than that of the church organization.

There is a third and milder proposal, that while mission and church ~~and presbyterial~~ continue side by side all evangelistic/work be committed to the presbytery, and that mission funds for this work be given into the presbytery's hands. But self-determination and self-support are essential <sup>of the church</sup> to ~~the~~ <sup>its</sup> healthy evolution. Subsidy is supported weakness. Subsidy means failure. Subsidy develops an organization unable to stand alone, dependent on a prop, a prop that must some day be withdrawn. A subsidized church, a church whose greatest work for others and its own pastoral care are chiefly financed from abroad, is sure to be an unhealthy church. It must say of America as the Psalmist did of the

living God, "All my springs are in thee". An Indian Church that becomes in its chief activity a committee to manage foreign funds will not be Indian. Who pays the piper will call the tune. Self-respect will go with self-support. How often have we heard the complaint against missionaries voiced thus by Rev. N. V. Tilak:

"You yourselves have brought on us a **Kingdom** of slavishness,  
Do not call it a Kingdom of God.

We are the dancers you are the pipers."

Yet Indians continually cry out for subsidies or for the control of foreign funds, which will perpetuate dependence on others and the weakness so bitterly complained of.

It is useless to argue as to who is responsible for the present unhappy condition. For the Indian and the American each to exculpate ~~at~~ self and inculpate the other is as untrue to fact as it is ungenerous. The point I would emphasize is that the cure lies in a complete organic separation of church and mission, to be united hereafter only in mutual sympathy and helpfulness.

The fourth proposal is that for which I contend as the only position in which the Indian Christians can attain their fullest vigour and usefulness and can gain and maintain self-respect and the respect of their nationals. <sup>It is the</sup> ~~While I believe that this~~ course of complete organic separation, looking to the growing power and efficiency of both mission and church, <sup>which</sup> will make for the greatest development of the mission and its work and the largest benefits to India. I believe that this is also the way of health and growing spiritual power <sup>and</sup> ~~of~~ usefulness to the church; <sup>the way</sup> ~~out~~ from its cul de sac into the boundless field lying all about it.

The contrast in energy vitality and purposefulness between the church born of missionary effort and constantly cared ~~for~~ for, provided for and guided by missionaries, and the Arya Samaj and other religious reform movements born of missionary ~~work~~ ~~by~~ influence but disowned by missionaries should be as instructive as it is distressing.

The birth and healthy evolution of a truly Indian Church, one "calling no man master", looking for subsidy to none, without organization of its work on European models, its members recognizing the unspeakable needs of the peoples amongst whom they live and going out in love and pity to help, such a church would be the greatest good and blessing one can think of for India. It would do a work vastly



• • •

(4) The Enlargement of mutual Sympathy and Helpfulness between Mission and Church.

As coworkers, each organization doing independently its own work, each distinct from the other yet in sympathy with and helping the other as opportunity offers, both will grow in their regard for each other and in usefulness. In this the relations of Church and mission would be much as those now maintaining between the Church and the Bible Society.

(5) A definite effort to get Indians to follow Christ ~~even if~~ without Baptism, and the recognition of such as belonging to His Body. I urge that as a definite part of our policy and purpose we encourage Indians to confess Christ and their purpose to follow him, without receiving baptism, and that we give full recognition to such disciples even as we recognize Friends and members of the Salvation Army.

I do not wish to discuss this ~~as~~ <sup>again</sup> a ~~theoretical~~ manner, though I would point out that there is but one verse in the four Gospels in which our Lord is said to have told his disciples to baptize, and that is one of not undoubted authenticity, while in the New Testament record baptism (never ~~elsewhere~~ <sup>again</sup> commanded) was given in the name of Jesus only, never in the name of the Trinity. Surely the emphasis ecclesiasticism has given to baptism is out of touch with the thoughts of Him Who "baptized not". Moreover the whole case for insistence on baptism of all in India who would follow Christ is given up by those who recognize as part of the Body of Christ English Friends and Salvation Army members.

There is a far stronger case for Indians who would follow Christ without baptism and the Lord's Supper than there is for our English brethren. They have, where allowed by the missionary, an equally clear recognition of the spiritual being the only element of real value, and in addition they are faced by the fact that very often the baptism with water or the taking bread and wine from the hand of non-caste persons means the breaking up of their homes, often the crushing the hearts of aged parents, and the breaking of all life's most sacred ties. If it be said that caste is itself an evil with which the Christian missionary cannot compromise, the reply is manifest that slavery was a far greater evil yet the Apostle Paul did not even



rebuke it when writing to Philemon the slave owner about one of his slaves, and within the memory of many now living slavery was an accepted institution in America. "No compromise" can then hardly be our position with regard to caste in the face of this history.

If ever there was a case of the letter killing while the spirit gives life, it is here. If missions would even now make their message and its conditions spiritual only and cease to attach baptism as a part of what is required of the Christian, how much wider and more healthy would the response be, when the Kingdom would come not with observation, nor could the statistician say 'Lo here, or Lo there', but the Kingdom of God would be in and among the people, in their homes and lives.

Also the missionary would be delivered from that weight, that so constantly hinders him, of being considered first and chiefly a proselytizer whose main purpose is to add to the number of proselytes and who to this end supports his Christians - and yet does so in such a niggardly way as to make them despised!

We cannot ignore conditions as they exist in India. Baptism and the thought of membership in a religious community identified with the foreigners is keeping multitudes from following Christ. It is not enough to say that we do not teach this as essential. We are believed to so teach. We can clear ourselves of herein being hinderers of the Kingdom only by distinct disavowal and by constantly inviting men to follow Christ without baptism if they will but follow Him, for He is the Life.

#### To Sum Up:

What I propose and urge is: (1) The Separation of Mission and Church unto the more normal growth and greater usefulness of both.

(2) For the Mission a definite policy ~~and~~ purpose of development, ever to grow in numbers of missionaries, in varieties of service and in multiplied usefulness, with no qualifying terminal in mind unless it be, in the words of Scripture, "until He come".

(3) For the Church: Back to its birthright of Indian life and Indian institutions, its highest and holiest ambition to serve Indians who are out of Christ and in jeopardy, with its own possessions, with its whole possible endowment of spirit and power in its Indian life, ~~not~~ not seeking the things of others but consecrating unto God and the

people of India the things of itself, becoming Indian that it may save Indians, despising foreign subsidies the foreigner's guidance and every weakening prop, working in full sympathy alongside the mission institutions; growing more and more, also ~~xxxx~~ "till Jesus come".

(4) The working together in mutual helpfulness of Mission and Church.

(5) The freeing our message of ecclesiasticism and sacramentarianism as integral parts of the Gospel, and teaching clearly and without anxiety as to the results the Life that is in Christ and is made one's own by union ~~with Him~~ and ~~this only~~ with Him and this only.



RECEIVED

FEB 17 1914

*Ms. Field Statistics*  
Patnampur, U.P. Jan. 15th 1914

Dear Dr. Speer. **Mr. Speer.**

I am enclosing my remarks as Statistician regarding the statistics recently sent to you. I am exceedingly sorry they cannot be of a more optimistic nature. One dislikes to be a Jeremiah all the time although he had some good qualities not to be despised. If showing up the weaknesses of our work to our selves will help us to remedy our defects it will be a fine thing. If even we can get more accurate statistics labor will not be lost. The comfort that I have is that things are not so dark as they seem to be. When one sees the brightness lighting up the face of a believer who once was an idolater one feels that but little is after all shown by statistics. Still what can be so shown ought to be shown for the benefit of the church in the home land that they may not get discouraged and also so that we may be able to measure progress. In my remarks I have gotten after the village work especially because there is our greatest opportunity and our greatest weakness.

On Jan. 9th our home was blessed by the birth of another little daughter. We have named her Nancy Barbara both because we like the name and to honor bygone generations. Both she and her mother are getting on finely.

Word has just reached me that Mr. Pitkin is ill in the Lucknow Hospital with what threatens to be typhoid fever. I have been wondering in the light of the recent letter on inoculation whether Mr. Pitkin was inoculated. Of course even if he was it does not much affect the merits of inoculation for they are established by wide observation. I am writing to each station to see whether we may not order the vaccine at one time and maybe get a concession on the price from Government.

Since we can secure the vaccine fresh in India Dr. Avey does not think it best to try to ship it out from America. I suppose this will be immaterial to the Board. It is certainly kind of the Board to provide it for us. We as a mission very much appreciate it.

Yours sincerely

*Ray C. Smith*



## Statement accompanying the Statistics

That the statistician should have considerable difficulty in collating the statistics of the Mission is no new experience. We as a mission have scarcely gotten to ~~the~~ where the keeping of records is an exact ~~of~~ science. Manifestly ~~many of the~~ some of the figures given are estimates more or less carefully made. The difficulty of securing accuracy seems greatest in the village work. The scattered nature of the work is largely responsible for this. This feature also would seem to make accuracy more to be desired. To facilitate collecting information from the workers I have had printed in Roman Urdu forms similar to the one ~~at~~ at the end of this statement.

Statistics have a double value. (a) They may furnish the home church with accurate information. The Board has laid great stress on the necessity of all reports being sent in. It is equally necessary that statistics be accurate. (b) Accurate statistics make necessary a careful record here. This carefulness has a great effect on the ~~the~~ thoroughness with which the work is done. Odds and ends are not lost sight of. Individuals are kept track of and more persistently followed up. We insist on accounts being kept so that every rupee shall be accounted for. Do we insist on every soul being accounted for that comes definitely under the influence of the preacher or teacher. While accurate records in themselves are not all that is needed, they do make it more possible for the missionary to make inquiries and they keep the worker constantly informed as to whom he is to follow up.

The following remarks are in order regarding the statistics just issued.

1. They are late because some of the figures were very slow in coming in. Then after some of them did come in some correspondence was necessary in order to get them clear. The good old custom of having the statistical tables read in Mission meeting is a good one. It ensures their being ready promptly and also makes criticism of them possible. It would be a very good thing if they could be in the hands of the statistician before ~~the~~ mission meeting so that he could give the statistics for the whole mission at that time. His tables could then be criticised and any obscurities cleared up.

2. The columns "~~Unordained~~ Unordained preachers" and "Teachers--Men" show much variation in comparison with last year. This is no doubt due to many preacher-teachers who were last year counted as preachers being counted this year as teachers. The greatest variation is in Fatehgarh where last year there were 24 preachers and 29 teachers and this year 2 preachers and 45 teachers. Would it not be possible for each station to be consistent year after year as to what a certain individual is. Of course if the ~~the~~ character of their work changes their designation should change.

3. The total Indian force would have showed a falling off of 8 if it had not been for the somewhat large increase in the number of non-Christian teachers, largely because of the new school taken over in Kasganj.

4. The station reports indicate a falling off of 27 in communicants. If it had not been however for the inability to find about 150 communicants in Etahthere would have been an increase of nearly 125. But of ~~the~~ these 101 are not really an increase as they existed before in the Methodist Church in the Mainpuri District.

V. The column marked "Communicants added during the year" is disappointingly small considering the size of the Baptized community and the force of workers. After we deduct the 101 ex-Methodists in Mainpuri only 240

remain as added during the year. Of these at least the 43 in Allahabad are not village Christians and probably a considerable number of the 90 in Fatengarh. It is a liberal estimate to consider 180 as added from the village communities, which number at least 13000 after we deduct the 6000 additions from the Methodists, 2500 communicants and 2000 noncommunicants from the central stations. Looking at the estimates I find that there are 142 male workers giving their whole time to the development of these village communities.

6. The reporting on catechumens is very wild. In some stations none were reported although manifestly there are hundreds who either are or ought to be receiving instruction. In that case I made a low estimate, considering it more accurate than a blank. Some stations have counted all adherents as catechumens are not communicants. But that includes baptized infants who are far too young to be in preparation for the communion service. Perhaps if we should take the adult baptized adherent column as given in the General Assembly's statistics and add to it such older children as may be under instruction we would have the number who ought to be entitled to the term catechumen. The best plan of all would be to require that each worker have his list of individuals whom he is preparing for membership and that only those under regular instruction be counted as catechumens. The size of that list might be somewhat startling because of its brevity.

7. Average attendance is another column that would have much value if we should insist on some accuracy in making it up. Attendance at church service is an exceedingly vital matter and the taking of strict account from preachers would tend to develop it much. As we now do it the figure given is shockingly (or would be if we were not so used to it) low considering the large Christian population. But that figure is a mere guess in most, in some instances being a very low figure estimate made by me. Let us see if a somewhat careful estimate will not raise this figure.

8. 4000 Sunday School members is about 1/3 of the 12000 or more of the Christian juvenile population. But in Allahabad and we hope in other places a large number of non-Christians attend Sabbath School. Also in all the central stations and probably in many of the villages a considerable proportion (in Fatehpur more than 1/2) of the membership is an adult. So it would appear that we have only touched the border of the Christian population with this efficient method of instruction. It goes without saying that it is not necessary to use the International lessons in order to call a Sunday School a Sunday School.

9. The great variations in this and last year's reports in the columns marked "pupils" is due largely to a strict adoption of the classification of pupils according to grades. For instance only the pupils in the High School section are reported as High School pupils. This method was precipitated by Allahabad reporting in this manner. This seems to be a very rational and satisfactory classification. It would be a good thing for our own guidance if there could be a further division showing how many were reading in village schools. So far as I can gather the increase in pupils has not been because of more pupils in the villages. If we deduct the increase of boys in Allahabad (97) and the newschool in Kasganj (225) there is a diminution in the number of boys being taught. This is the more deplored because it follows on a loss of 125 in the previous year. The encouraging increase of 127 in boys taught in the villages of Etawah District makes the comparison the more unfortunate for the rest of our stations. Somewhat similar results would be arrived at from an analysis of the figures for girls.



10. The total contributions for Church expenses and Home Missions 7221 rupees which is an encouraging increase over the 6462 of the previous year. This increase however is much more than accounted for by Allahabad's increase of 986. In Etah the amount given for Home Mission work has fallen from 431 to 0. We suspect this is partly due to failure to report.

11. It is unfortunate that the Stated clerk of the Farrukhabad Presbytery was too late in sending his statistics for them to be published with the General Assembly's figures. But comparing the figures furnished by the Allahabad Presbytery with the figures sent in by the stations in that territory some curious discrepancies appear.

	Reported by Presbytery	Reported by stations
Communicants added during year	107	95
Whole number of communicants	523	539
Adherents including communicants	3538	3307
(But the whole of Jhansi village community is omitted from the Presbyterian reports while added in the Station report and Etah reports 1832 through Presbytery and but 1484 to the mission.)		
Children baptized during the year	76	101
Sunday Schools	49	64
"    "    § Membership	1996	1987
(But Allahabad reports through Presbytery over 200 more than through mission.)		

Contributions for Pastor and church expense 2705

3126

Contributions for missions

1187

1129

These variations indicate that neither we nor the churches have our records in such shape that accurate statistics can be secured. Would it not be well to divide the district so that no part would be outside the bounds of some church. Then the church records could be the basis for making up the mission figures. Copies of all the Church records should be in a central office. Some preacher might be detailed about the first of August to see that all statistics were in by the first of September. There would then be a month in which he with the Missionary in charge could study them and clear up any obscurities. Final consideration of the statistics for the year would be a very profitable topic for one of the conferences of workers.

Statistical form for year beginning Sept. 1, ending Aug. 31.

Form to be filled in by the preacher in charge and returned to the Missionary not later than the 1st of Sept. It is suggested that this form be given to the preacher in charge early in the year so that he may know what information he will have to furnish at the end of the year.

1. How many communicants in your field?
2. Give on a separate sheet of paper their names, villages and ages.
3. How many communicants were added during the year?
4. How many people over 12 years of age were baptized last year?
5. Give a list of their names, villages and ages?
6. How many under 12 years of age were baptized last year?
7. Give a list of their names, villages and ages.
8. How many baptized persons over 12 years of age are on your rolls?
9. How many baptized children under 12 years of age are on your rolls?
10. How many persons over 12 years of age are receiving instruction for baptism?
11. Give on a separate sheet of paper their names, villages and the number of their children under 12 years of age.

12. How many baptized or unbaptized persons are being prepared for full church membership?
  13. Give on a separate sheet of paper their names, villages and the time ~~year~~ when you expect them to be ready.
  14. What is the average attendance at services conducted by you or your helpers?
  15. How many Sabbath Schools are there in your field?
  16. Give the names of the villages where Sabbath Schools are conducted and the average attendance of each as taken from your Sunday School registers.
  17. Give on a sheet of paper the names of day schools conducted in your field and the average attendance ~~of~~ of each of boys and girls as taken from your registers.
  18. How many ~~of them~~ pupils in your day schools have become communicants during the year?
  19. How much has been given for the support of the pastor and other church expenses?
  20. How much has been given for christian work in other places?
  21. How much has been given for repairing church and school buildings?
  22. How many Christians died during the past year? Give their names, villages and ages.
- ~~Year/year~~
23. How many Christian couples were married during the past year?
  24. Give the names of the bridegroom and bride, villages, ages and state whether they were married by Christian rite or not.



THEME :

HINDU CASTE,  
Its Nature and Present Condition;  
Its Influence Historically,  
Past and Present, on the Character  
and Institutions of India.

T H E M E.

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Edwin A. Blake, Course XXI.

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N O T E.

In preparing this theme, aside from the general study, I consulted Prof. Williams' "Hinduism", "Christ and Other Masters", Hardwick, "The Divine Origin of Christianity" Storrs, "Word Studies In the New Testament", Vincent, "Cambridge Bible for Schools and Colleges" Prof. Lias, articles from the pen of Rev. A.M. Sherring, in the "Indian Evangelical Review", also from Rev. S. Mateer, Trevandrum ; Rev. F. W. Robertson's Expositions and Mr. M. Chatterji's translation of the Baghavad-Gita.

There is also a reference to the Letters of Lord Macaulay.

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To a common New England countryman, rocked in the cradle of abolition, taught from earliest recollection to despise distinctions based upon false ideas, CASTE conveys a peculiar meaning. But even to such a one there is a feeling, be it right or wrong, that the oft repeated expression, "there is something in blood", has mixed with it more or less of truth. We might confess that in after years, when the sublime truths of the Gospel have taken deep heart-root, and consciousness of error has convinced us, if indeed we needed convincing with such an unreasonable thought, that it is hard to accept the truth revealed to Peter when struggling under the mist of a former life, "that which God hath cleansed, call not thou common or unclean." Still when reason has been a little off-guard, and the sound of the gospel has not rung with its sweetest tones, the query has come, "is there no difference in blood?" When a preacher has struggled hard with some miserable <sup>being</sup>, for whom "the Lamb was slain from the foundation of the world," and has seen him so persistent in maintaining his former life, and such a feeble student in the new, it has come again with redoubled force, "yes, there is a difference which even a clergyman might as well acknowledge." But, alas, such preaching would empty the churches, fill the jails and alms houses and send a wail of misery through this land and world and bring darkness to untold millions of the human race!

Sir Monier-Monier Williams in his little book on "Hinduism" says that caste as a social system acts in all countries, and that it operates with no slight potency. He farther states that "we believe in a close connection between blood and breeding; and although we do not go so far as to hold that different grades of society have different colored skins, (according to the original Hindu theory,) yet we have a difficulty in admitting that a man who is not a gentleman by birth can ever be made one by training." § The peculiar difficulty, however, with this learned Englishman, would not present a very difficult problem to us as Americans, because our definition of "gentleman" has a defferent signification from that of the Briton. It would be extremely difficult for him to admire the man Webster, with all his masterly abilities, as he would a Lord Bishop with far inferior faculties. But in a less lofty sphere there<sup>re</sup> among us, localities whose inhabitants are frowned upon, and whose children are considered of quite another "breed." In that little unknown New Hampshire town of Barrington, a few families by the name Leathers settled quite apart from the rest of the inhabitants. They lived by basket making. They stole their material to be sure; they dressed meanly; they peddled from twon to town; their dogs and horses were poor and mean like themselves. The whole community looked down upon them, while the young people of better morals or otherwise, were ashamed to have it known that they



were of the same township.

Although in other things, these very thoughts, to a greater or less degree, ramify through all society, influencing the actions of mankind. It enters religious circles, while its professors, albeit its clergymen, laud their own peculiar denomination to the supreme dignity of a "class", as if to say, "we are holier than thou, sit thou there." It is but a step higher, or lower, we cannot tell, as manifested in the feelings and actions towards the late freed men of the South. If, however, we study the spirit of the southerner, reared in the lap of slavery, taught to consider the African as almost of another creation, while we cannot condone his foolish and many times criminal treatment of the sable-skin, we can at least the better understand him, while we may trace our little distinctions in society to the same general source. But with us caste distinctions are not as with the Indian, rooted in religious ideas, but irreligious ones; so that are we christians, reasonable men, governed by the standard of Christ's teaching, we must lay aside all caste distinctions, and <sup>call</sup> each other "brother." In our modern and civilized caste distinctions, the barriers are quite easily broken down should the despised one become suddenly possessed of a large fortune, when the rude nick-name which have hitherto characterised him are speedily changed for that supreme American title "Mister."

I have said thus much to indicate what seems to be a natural feeling that in some way there is an inherent difference in men, and that each can say of and to the other, "I am not as thou." A difference not of mere intellectual endowment, but an indescribable something which might remind one of the mythical Fung-schuay of the Taouist, which no one can well explain, and which when compelled to stand at the bar of one's reason, vanishes away.

The caste theory of the Hindu is based primarily on color, which is the root meaning of the word. When India was overrun by conquering hoards, the subdued races were naturally inferior, and having been longer in the country were naturally darker, and thus became naturally graded. While the Vedas it is believed by the ripest scholars contained no such distinction among men as that of caste, the Brahmins sought such evidence, and claimed to have found it. The Bhagavad-gita, that little poem which appears in the Mahabharata like a diamond in the ring, gives full license to building up of caste relations. And this<sup>is</sup> particularly noteworthy, because it is from this very Epic, representing the Eclectic school of philosophy, that past and present writers have claimed marked parallelisms with the New Testament Scriptures. Mr. Mohini Chatterji of Boston has given us a very good translation of this work, and has prefaced it with some remarks worthy of serious consideration.



He says, "A dutiful study of the Blessed Bhagavad-Gita in connection with the Holy Bible, will, it is believed, show that the word of God does not change with the change of time." (Pref.p.v)

In this certainly there is no fault to be found, and if this is <sup>true</sup> we may as Christians meet and shake hands. But he immediately goes on to state that through his work he has given frequent references to the New Testament, which although he does not claim to be exhaustive, are sufficient to illustrate the truth of his significant claim. "In the exaltation of the Lord's Lay he" says, "it is not necessary to cite the teachings of the Brahmanical authorities on the subject of the Vedas; but it should be remembered that the sacred Sankaracharya, the greatest teacher since the time of Vyasa, calls the Bhavad-Gita the collected essence of all the VEDAS." § If this be true, and Mr. Chatterji is honest in his averred assertions about the parallels to the New Testament, and we have never doubted his sincerity, it becomes us to look at these passages especially bearing upon the subject now before us for consideration.

The passages alluded to may be found in the Baghavat-Gita, Chap. III, 35, and XVIII, 47-48. Professor Williams thus translates them:-

Better to do the duty of one's caste,  
 Though bad and ill-performed and fraught with evil  
 Than undertake the business of another,  
 However good it be.

For better far  
Abandon life at once than not fulfil  
one's own appointed work; another's duty  
Brings danger to the man who meddles with it.  
Perfection is alone attained by him  
Who swerves not from the business of his  
caste."

Mr. Chatterji makes no use of the word "caste", whether for a purpose or not I cannot tell, except he considers his a better translation, and thus renders them;-

"Better is one's own proper duty, even though not fully performed, than the duty of another perfectly accomplished. It is better to perish in one's own duty; the duty of another is full of peril. Better are one's own proper duties, though devoid of merit, than the duties of another, even though well performed. Performing acts in obedience to nature, a man does not incur sin." Most beautiful indeed is <sup>the</sup> thought herein contained, should we be allowed to interpret it according to the mind of Western civilization, and we will not join issue with Mr. Chatterji. Like the Positive Laws of Life, in the Buddhistic doctrines, if <sup>w</sup>let the thought stop with one's own duty, how correct, but what is "duty" is our question. "Aye, there's the rub." There is another meaning, subtle, misleading, and which leads us away to a pernicious extreme, and that meaning is "CASTE". Thus interpreted, and acted upon, it becomes subversive to those principles which have lead the world from darkness to the



brightest light of advanced civilization. But strange enough in this particular quotation, our author has cited no parallel in the New Testament. But we have only to examine a little more closely, to see that he is not caught sleeping, neither has he attempted to dodge at any point. In Chapter IV, 13, Krishna says:- "According to the classification of action and qualities, the four castes are created by me. Know me, non-actor and changeless, as even the author of this." Somewhat different from the Word of God which says "I am no respecter of persons". In his comments Mr. Chatterji makes this annotation:- "'Classification' here refers to caste." At some little length, he then explains the preponderance of qualities in each of the four castes. But what is wonderful indeed to the Christian to whom in his preface he addresses himself with such tenderness, pleading the oneness of the Bible and the Baghavad-Gita, is his reference to those sublime passages of the Apostle Paul recorded in I Cor. XII, 4-27. Turning to this citation we find the Chapter treating upon SPIRITUAL GIFTS, their ORIGIN and CHARACTER. Frederick W. Robertson in Lecture XXII thus speaks of this line of Paul's thought:- "We have often had to remind ourselves that this Epistle was addressed to a church in a state of faction. One cause of rivalry was respecting the merits of the respective teachers; another cause of rivalry was

the endowment of various kinds given to the members of the church." (Popular Edition. 1871, p.166).

Professor Lias thus comments upon the same passages:- "This and the next two chapters are concerned with the great outpouring of spiritual energy which followed the preaching of the gospel. ... Therefore, he takes occasion to show that all gifts, (sure-not castes, [writer],) proceed from one source, and that miraculous powers are not more gifts of the Spirit, than some others not supposed to be miraculous, and then that neither he who possesses them has any right to despise him who does not, ~~not~~ he who does not possess them to envy him who does, since <sup>he</sup> has his own proper gift of God." Now note the difference between this comment of Prof. Lias and that of Mr. Chatterji when he says, "The Sudra, or lowest caste, has the quality of darkness dominant over the other qualities, and its effect is subordination to the other castes." The Apostle is speaking in this chapter of spiritual gifts, "the Chrismata of special endowments, of supernatural energy, such as prophecy and speaking with tongues." (B. T. Vincent, Word Studies, III p.254.)

Dr Vincent also quotes Dean Stanley to this very point:- "Before this consciousness of a higher power than their own, the ordinary and natural faculties of the human mind seemed to retire, to make way for loftier aspirations, more immediate intimations of divine power..... It resembled in some degree the inspiration of the Jewish Judges, Psalmists and Prophets: it may be illus-



trated in some way by the ecstasies and visions of prophets in all religions; but in its energy and universality it was peculiar to the christian society of the Apostolic Age." (Word Studies, p.254.) If this is truly the meaning of this Chapter, the debt illustration of the great Apostle is not only not a parallel to the passages in the Baghavad-Gita, but it is <sup>in</sup> another direction altogether.

In Chpater XVIII, 42-44, Baghavad-Gita, Mr. Chatterji finds a parallel to Romans XII, 4-6. The "Blessed Lord", Krishna, is thus made to say, "The duties of Brahmanas, Kshatriyas, Vaisyas, and also of Sudras are divided into classes by the qualities arising from nature". "And also", Mr. Chatterji says, "is intended to show that only the first three castes are entitled to study the Vedas." In the parallel(?), Paul is exhorting every member of the church to present himself a "living sacrifice, holy and acceptable unto God", as reasonable sacrifice.

In these, as well as other numerous citations in which we are taught to behold parallelisms, we are forcibly reminded of the utterance of our Lecturer who remarks of these parallels, "they are more fanciful than real. (Question, 196, "Hinduism".)

But we consider them because of the claims in these times, and because the Baghavad-Gita is the upholder of the Caste system, and it is claimed that we need not study the Vedas if we have this.

The Holy Bible assuredly admits a difference in endowments, but it also encourages those less endowed not to hide their powers in a "napkin" neither to be ashamed; how he can bring them unto God who will honor and accept them. They also show how they may be increased, thus producing within the breast of the meanest a hope and a possibility of rising higher and higher in the social and moral scale. In IT there is no distinction like Indian Caste. Dr. STORRS has thus expressed the different manner in which Christianity took hold of the world so divided into clans, classes and castes:- "But the moment we meet the supreme force of Christianity in the earth we enter a changed condition of thought. This religion if preached by admission of all to Roman, Greek, Syrian, Sythian, as well as Jews. It recognizes no distinction of classes, but senator and slave sit side by side in its assemblies. It lifts the humble without degrading the high. Its first teachers and distinguished apostles, are taken largely from the uncultured classes. It acknowledges no limitation to race; but as soon as the mind of its earliest disciples have been enlightened as to the import and value of its contents, it is by them proclaimed without pause to all who will hear it, whether in Asia, Africa or Europe." (Divine Origin of Christianity, p. 77.)

Vastly different, if we read and interpret aright, the Brahmanical doctrine of Caste upheld in the Lord's Lay.



Manu, the great Indian Law Giver, was surely not a Moses, but is greatly revered, and he thus speaks of the highest Caste, the Brahman:- "A Brahman, whether learned or unlearned, is a mighty divinity, just as fire is a mighty divinity, whether consecrated or unconsecrated." (ix, 317.) This claimed superiority of the Brahman, is the foundation of this whole social system. Professor Williams says that "the Brahmins are supposed to constitute a great central body, among which all other classes and orders of beings revolve like satellites." (Hinduism, p. 57.) An insurmountable barrier is thus raised between each of the various castes, which no intellect can diminish and which no prerogatives can dispel. The heir to this throne may be a fool or a mad-man, but if a Brahman born, he is a "mighty divinity".

The Reverend S. Mateer of Trevandrum, in a few words has assured us that caste does not mean a mere division of labor, as is sometimes claimed. "Caste", he says, "is not a mere division of labor; this theory is but an excuse offered by some for Hindu caste. The institution is based and defended on definite religious grounds, and is strictly maintained in practice. The gulf which separates one caste from another, is often very great, as great almost as between distinct species of animals; or as that which exists between mankind and their cattle or dogs. The cordon of division is strangely effective and complete in its operation. There are little hamlets of low caste people

situated in secluded vallies or corners of the rice fields, near which one might pass for years without observing them; and there are Brahman agarams or closes intentionally retired from public view, where the entrance of a stranger would be regarded with hostility, horror and alarm, and would lead at once to a personal attack upon him". (Evangelical Review, Oct. 1882, p. 211.)

While there were originally but four castes, the Laws of Manu permitted intermarriages. The male himself could not enter a different caste, but the offspring therefrom formed almost endless varieties. Castes were greatly multiplied, and according to the census of 1875 there were in the little province of Travencore no less than four-hundred and twenty distinct castes. (Mateer, Evangelical Rev. Oct. 1882.)

By this intermarrying, strange things appeared. Professor Williams says, "It was thus in fact that new mixed classes were constantly created, and even castes of lowest grades were derived from the highest by occasional perpetration of what was held to be a great abomination - the marriage of a Sudra father with a woman of a superior caste. For instance a C'andala, or hunter of animals living in holes, who was the most degraded of mortals and not allowed to perform S'addhas for his own ancestors, had a Brahman mother and Sudra father; and the Ayogava, or carpenter who was also utterly despised, was half Vaisa, half Sudra. Again



the S'va-paka, dog-feeder, who was a public executioner and compelled to live outside the villages, was half Kashtriya, half Sudra."§ The Brahmans seem to be the only caste which have retained their purity of station to any considerable extent.

In course of time the theory was advanced that diet had much to do with the purity of Caste blood. I have myself heard the same opinion advanced, apparently with much seriousness. It was claimed that pork as a constant article of food produced a swine like disposition. I have failed to see, however, that the sturdy New Englanders who have so influenced the history of this country from the days of the Pilgrim fathers to this time have manifested any signs of "hoggishness;" and one at all conversant with New England life, well knows that pork was their chief meat diet, while the pork and beans of America's "Athens", has become proverbial, wherever the name of Boston has gone.

The Hindu became quite scrupulous in regard to contamination. Even the touch of the hand from another caste must be studiously avoided. If from any circumstance they are compelled to come into such contact, they must immediately resort to the bath to rid themselves of the dreaded contamination. Mr. Mateer, already referred to says that "naughty" boys after playing with those of inferior rank, will go around the corner, and returning tell their mothers they have washed, while in reality they have seen no water; but all cavelling about it ceases. This missionary

records that upon one occasion he was granted permission to see a Brahman priest but with the express understanding that he should not shake hands, as it was not convenient for the old gentleman to bathe at that time. The same writer gives a remarkable interview between a British officer of high rank and a young Hindu nobleman. Upon offering his hand in friendly greeting, the youth immediately drew back with the expression, "I cannot touch you today, I am holy just now. We are a very religious people you know." "You will shake hands with me the next time I ask you", replied the officer: "Of certainly", answered the poor religious dupe, apparently not fathoming the sarcastic meaning of the disgusted Englishman.

The manner of eating is one of the grand tests of caste, and it is not infrequent for one of a lower to attempt to play the fraud on his fellows, by assuming the position of a higher caste. Mr. Mateer gives an account of a Shinar youth who took a high-caste seat at a cook-shop, but while attempting to eat the rice, he picked it up with his fingers, which immediately disclosed his rank, for the true Brahman, lest he should mutilate the leaves which are used as plates, scoops it up gently with the sides of his hands.. Alas, "murder will out!" So fearful are they of pollution that the Brahman temples are not for the great mass of people, but the low castes have temples of their own. Our Christian mission chapels formerly could not be built except in certain retired localities, or at a certain



distance from the road, for within their walls all castes were welcomed. It will now be seen how this idea of caste contamination is supposed to affect the very high-ways. Each caste was familiar as to the number of steps he must be distant from another caste, and when he sees another approaching, and there is the least possibility of passing too near, he cries out at the top of his voice to make way. A Nair may approach, but not touch a Numberi Brahman, while a Pulyan must halt at sixty-nine steps. Pulyans must run from the road when one of superior rank approaches, and Mr. Mateer says it is pitiful indeed to see poor women, whose backs are laden with some heavy burden scramble up the steep banks of the road, to allow a higher caste to pass. This idea was carried to such an extent formerly that Englishmen were not allowed to travel upon the interior of the country, but must be content to dwell along the sea coasts. Lord Macaulay, in one of characteristic letters of 1834, shows us that even the Indian converts could not drop the idea of caste. In this letter to his sisters, he gives an account of a "fight" between Christians and the Bishop. The missionaries had refused to recognize the distinction of caste at the Lord's Supper which at once produced trouble with the high caste Christian converts. Appeal was made to the government, and Macaulay claims the petition was made up of "lies, invectives, braggings, cant, bad grammar of the most ludicrous kind", and gives the following speci-

men, which he says he remembered by heart. " These missionaries, my Lord, loving filthy lucre, bid us to eat Lordsupper with Pariahs as lives ugly, handling dead men, drinking rack and toddy, sweeping the streets, mean fellows altogether, base persons, contrary to which St. Paul saith: I determined to know nothing among you save Jesus Christ and Him crucified. "

(Leipsic Edition, Life and Letters, p. 244.)

I presume this difficulty may be met with at this very day.

The worst type of Hindu caste is probably found in Trevancore, but it clearly illustrates what the abominable system will do for its votaries. The Metropolitan of India in his visit to this Province in 1881, was surprised and not a little mortified to find the influence of caste and the degradation of woman.

Sir Monier-Monier Williams says that while caste is the life and soul of Hinduism, and that it does have some good points, and advantages, "yet some of its most vexatious rules are giving way under the pressure of steam, electricity and European influence".

(Hinduism, p.164.)



## INFLUENCE, PAST AND PRESENT.

From what has already been said as to the history of this great system of CASTE, it will be inferred that its influence has been anything but salutary. Many, Christian born, palliate its wrongs claiming for it a promoter of cleanliness, because of its necessary ablutions, and that it keeps its votaries from anything unclean. Mr. Sherring who had because of close study and long residence before his death made himself a competent judge deftly remarks that such ends might have been attained in a far easier manner. The system has brought into subjection two-hundred millions of the human race, has made them haughty and extravagant on the one hand, and has degraded them to servility on the other. In earlier times, it denied the Vedas, their Sacred Books, and their only spiritual guide, to the common people. Never did the iron hand of popery more tightly chain the Holy Bible from the study of the multitudes in monasteries of Europe. The lower castes became discouraged, their star of hope was fading out, while the higher castes became haughty, skeptical and overbearing. As the lash of the master held the slave in subjection, checked every ambition, nipped every aspiration in the bud, and atrophied every power of the intellect, so caste was a war against the races of India and "countless thousands mourned." The injunction of the New

Testament is "bear ye one another's burdens", But no Brahman could pollute his holy hands, did that burden rest upon the shoulders of a lower caste. Christ shows us that the sufferer, though he be a "certain man", should enlist the sympathy of both Priest and Levite, and not be left to the merciless touch of bandits and murderers, but caste tells its highest men to "pass by on the other side", lest a great pollution settle upon him. Under its sway no philanthropic acts could bring honor to a Wilberforce or renown to a Horace Mann, for the very ones needing aid would belong to those of low caste. No hospitals, orphan asylums or reformatories of any character could it establish, for in such work the heart of the high must beat in sympathy with the low, and pollution would ensue. The aspirations of a Le Compton to relieve the burdens of those weary women, throwing by hand the shuttle back and forth to weave their needed web, could not have matured here under caste rule, for such were born to labor, while women were meanest of all. Erickson could not have invented his mighty defense for India's nation, for there was no national pride. No Indian bard could have sung with England's noble son,

Breathes there a man with soul so dead,  
Who never to himself hath said,  
"This is my own, my native land",  
As home his footsteps he hath turned

Patriotism was checked under the iron heel of caste. Thus the sterner nations, seeking the glitter of India's wealth, found her an easy prey.

"Caste", says Mr. Sherring, "stereotypes thought. The rules of barbaric ages, of a nation in its infancy, are still enforced in unswerving rigor, though the nation has arrived at manhood ages since. Learned men, professors of colleges, councillors, judges, magistrates, editors of papers, and a multitude of other persons of talent and education, are bound hand and foot by the most childish and inane customs, from which <sup>if</sup> they deviate but a hair's breadth, they are in danger of excommunication from the society in which they move, and of which they are ornaments, and of being utterly abandoned by their dearest and closest relatives, as well as by all professed friends. Moreover, unless they be of the same caste, they can hold no social intercourse of any intimate character with one another."

(I.E. Review, Vol. VII, 1880-81, p. 171.)

When the missionary of Christ first appeared, he could not be received by those of high caste. "Caste is not merely a symbol of Hinduism, but according to all who have studied it on the spot, it is its strong-hold. It is this, much more than their creeds, which attaches the masses to these vague religions, and gives them such astonishing vitality." (A. Barth, Religions of India": Boston ed. 1882, Preface p. xvii.

Sakyamuni arose, denounced the shedding of sacrificial blood,



and preached his salvation to all. Prof. Muller says "here lay the secret of Buddha's success; he addressed himself to castes and outcasts. He promised salvation to all, and he commanded his disciples to preach his doctrine to all places and to all men." (Chips, Vol. I, p. 252: quoted by Dr. Storrs in "Divine Origin".)

Dr. Storrs claims, however, that Buddhism, contrary to general belief, did not attack or disturb caste. He quotes Barth, who says that Buddhism never in the slightest interfered with the institution of caste, but on the other hand lays at its door the importation of caste into Dekham, Ceylon and the Isles of Sunda. (Religions of India, p. 125.)

However this may be, caste without doubt held a mighty influence over the Indian mind which even the power of Gautama Buddha was unable to abolish. English sovereignty has for years held the reins over India, still, though modified, and it has felt the rise of the tide of civilization, it is there holding sway over millions yet. That caste is still caste is clearly illustrated from the instances referred to in a former part of this theme, for they are all occurrences of our own times and within fifteen-years. Rules have multiplied in later times for the regulation of castes, but they all affect a man more or less in four ways, marriage, food, occupation and funeral rites. Professor Williams tells us that every orthodox Hindu believes himself pure if only the water of his ablution has come from the sacred

stream, albeit it is filthy in the extreme. They also believe that however pure the food, if touched by a person of inferior caste, becomes polluted and unfit for use. Missionaries often have found difficulty in passing along the streets and fulfil the requirements of the Bramanical laws. Mr. Mateer says he has been stopped, remonstrated with, and in some cases the palanquins have been upset and broken, and all because there was not sufficient room to pass. The Brahmans still cling to the belief that they are the chiefs of all creation. They are divided unto tribes, then again into Gotras, or groups of families. They are again classified according to their intellectual lines of study, or the extent of their learning. There is a feeling among the high castes that should those belonging to the low orders become government officials, they might at some time in the common transactions of law be compelled to appear before them, which would necessarily contaminate them. While the State provides schools for all children, the children of Christians and the lower castes are debarred from those rights, while the officials claim that should they push their rights, the high castes would leave the schools. Mr Mateer says that such was formerly the opinion of Sir Madava Row, and when he gave his report for M.E. 1042; for he writes, "the religion of the high caste pupil forbids his associating with the low caste pupil, and if the state in present circumstances throw the schools open

indiscriminately to all castes, the practical alternatives offered to the high castes are either that they should forego the advantages of State education or secure that advantage under serious violence of religious feeling." (I.E.Rev.1882, p.226, Oct.) We believe with Mr.A.M. Sherring that it is not an easy thing for an Englishman to understand the prejudices that are thus imbued in the mind and heart of the educated Hindu. He certainly has not the liberty of thought that a man has reared under our own institutions, but is a slave to ancient customs with which he has been familiar from earliest recollections. But although Mr. Sherring gives great credit to the educated Hindu, he accuses him, however, of not being honest in the pursuit of that education. It is accumulated as a means to an end, utterly devoid of that higher conception that knowledge is or should be acquired to elevate self, and better able to benefit his fellow man. Education of itself tends to annihilate all caste distinctions as puerile, and unworthy of true manhood, hence with the pride of humanity, delighting itself in distinctions and degrees, there is a tendency to fight against education. So most men of the Brahman caste are pleased to retain their caste titles, preferring to be designated thereby.

But these distinctions are receiving severe shocks. The Hindu is beginning to see other things than the old things of ages past. He is beginning to assume many of the customs of



the Western nations, although Mr. Sherring thinks they had better adhere to their own peculiar ways. The hardest thing with which they have to contend is C A S T E, and that, like Banquo's ghost will not down at the bidding. The Bengalees are sufficient examples of what can be accomplished, and we confidently look for the day when "the middle wall of partition" will be broken down. Until that time, education must suffer, patriotism suffer, the arts be neglected while India sits in sorrow.

*Edwin A. Blake.*

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adsh/15/26

OUR WINTER'S TOUR

Rev. and Mrs. Turner E. Coapman.

Received April 15, 1926

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Our winter's tour began with the usual bustle of gathering cooking utensils, dishes, bedding, bath and furniture equipment and tents. We arrived at Warburton, our first camping place, on a beautiful November day. The whole prairie country side was covered with a patchwork of white cotton fields and yellow blossomed mustard fields lying on a background of green. As our baggage did not arrive the first night we spread our blankets on the dry hard soil and spent the night in a small servant's tent. After our equipment arrived and our camp was well established, we began touring in the surrounding villages.

As Warburton is one of our oldest centers we found the people, particularly the women and children, eager to learn more about the Bible. Although old and young were busy in the cotton fields they always attended our meetings. The non-Christians were exceptionally friendly. They attended our meetings and in some cases put money in the offering box. Our little girls took special delight in a huge elephant that made daily trips to the railway station passing our tents.

After two weeks we received an urgent request from a new community of Christians at Mundi, seven miles south of Warburton. Thus another moving day arrived. But our baggage was not to remain behind this time as we put it all in two ox carts and traveled on it over the bumpy and dusty road to Mundi, arriving there after three and one-half hours. The people in this region had been masalies, that is, Mohammedan converts from the low caste. Of their own accord they had decided to become Christians, moved out into the jungle and built a church. We pitched our tents near the village, rejoicing to be surrounded by Christians only. We had previously sent Daniel, a teacher, to this place and were surprised at the progress of the school and Christian community. In the surrounding villages there are hundreds of masalies who are ready to become Christians if we could have funds for workers to send among them. The quality of these Christians coming from the Mohammedan faith was manifested when the landlords opposing Christianity cut off their water supply and refused them land for cultivation. But rather than to deny Christ, the Christians are tearing down their homes and church, which they had built at a great sacrifice, and are returning to their old village. This loyalty no doubt will have a great influence on the non-Christians.

On December 22nd a Christmas jalsa was held at Shahdara for village Christians.

On January 14th we had the privilege of having Dr. Ely speak here and at Nawankot. Dr. Ely won the hearts of the village people and much good has come from these meetings. At Nawankot the Mohammedan headman told Dr. Ely he would donate land if the Christians would build a church.

After these meetings we were happy to be off again on tour. This time Miss Gregson accompanied us and we all settled in tents at Dhamke on the Sharakpur road. The old community of Christians were delighted to have us put our big preaching tent in the very midst of their quarters. We all enjoyed some very enthusiastic night meetings in this tent. Miss Gregson and Mrs. Coapman did some intensive work among the women in this region. Miss Gregson's ukelele was of great help in the song services. Every morning Miss Gregson's tent was a dispensary of medicines to the sick and ailing of all classes. A conference was held for lambardars (headmen) and their wives.



H.D.Griswold

Before beginning this lecture I wish to draw attention to the First Volume of the Cambridge history of India, which has just appeared. This Volume is edited by Professor Rapson of Cambridge University, who has had as collaborators some of the most noted experts in Early Indian Literature, Chronology, Ethnography, Archaeology and Numismatics. Professor Rapson himself is the author of Chapter Second, from which much help has been derived in the preparation of this lecture. This First Volume of the Cambridge history of India is published by the Cambridge University Press, price 48 net. It is a costly book but worth more than a dozen ordinary books, and it should be in the hands of every one, who is interested in securing up-to-date information on ancient India.

It has been said that the peoples of India differ from one another in physical characteristics, language and culture more widely than the people of Europe. The three primary ethnographical divisions of mankind are all found within the area of the Indian Empire, namely, (1) the Caucasian or White type with its two sub-divisions, the blond and the dark type. Most of the people of India are reckoned as belonging to the Caucasian type. (2) There is the Mongolian or Yellow type found in the Lower Himalayas, and furnishing an important element in the ethnology of Bengal. (3) There is the Ethiopian or Black type found in the Indian Empire only in the Andaman Islands. There seems to be a sub-oceanic bridge running from India to Africa. It is supposed by some geologists that at a very early period the islands along this line were more numerous than they are today, so that peoples of Negroid type were able, at a very early period, to come by this bridge from Africa to South India and to pass on as far at least as

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1. A lecture delivered before the Landour Language School,  
July 14, 1922.



the Andaman islands. Some such hypothesis as this seems necessary to account for the existence of the Ethiopian type in those islands.

Four of the great families of the human speech, if not five are found within the Indian Empire.

First to be mentioned is the Austric family, one of the most widely diffused families on earth. This family of languages is represented in India by the Mundā languages, which are spoken ~~in~~ in Chhota Nagpur, in the Mandae hills of the Central Provinces, and in the Northern districts of the Madras Presidency. Mundā speech furnishes the basis also of a number of mixed languages extending along the Himalayas from the Punjab to Bengal.

A second sub-division of the Austric family is constituted by the so-called Mon-Khmer languages, which are spoken in the Khasi Hills of Assam, in the hilly tracts of Upper Burma, along the coast of the Gulf of Martaban in Lower Burma, in some parts of the Malay peninsula, and in the Nicobar Islands. The centre of gravity of the Austric languages is found today in Annam and Cambodia, that is, in French Indo-China. In Burma and India Austric languages are found only as "islands of speech". It is possible that the original "area of characterisation" of the speakers of Austric languages was in farther India. At any rate, this family has been diffused as far east as Easter Island off the coast of South America and as far west as Madagascar. It looks as if speakers of Austric languages had followed the island bridge back to Madagascar by the same route, by which Negroid peoples had come up to India. If farther India was the "area of characterisation" of the speakers of the Austric languages, then we must assume a very ancient invasion of Austric speakers from farther India by way of Burma into India. The existence of such a large number of tribes in the jungles and mountain regions of Eastern India leads to the supposition that India, or at least Northern India, was originally Austric in speech. Hence the Austric Languages, with the possible exception of Negroid languages, furnish so far as known the lowest linguistic stratum of India.

The second important family to be mentioned is the Tibeto-Chinese family spoken, first, by the Northern or Mongolo-Aitaic group of the Mongolian race. Such, for example, as probably the Kushanas or Yueh-chi and the Moghuls. It is also spoken by the Southern group of the Mongolian race, of which the varieties are Tibeto-Burman spoken in the Western half of Burma and Siamese-Chinese spoken within the Shan States of Eastern Burma. It is well known that there is a considerable infusion of Mongolian blood in the Lower Himalayas and in Assam and Bengal. The Tibeto-Chinese element certainly came into India from the East as did probably the Austric element.

Still a third linguistic group is the Dravidian family of languages. Speakers of Dravidian languages were probably predominant both in Northern and Southern India before the coming of the Aryans. There is considerable evidence that Dravidian speech was in touch with Vedic speech in the Punjab. Two or three lines of proof seem to indicate this. The cerebral letters, that is, T, Th, D, DH, N, are found in Vedic, Sanskrit, Prakrit and the modern vernaculars, but do not belong to the other branches of the Indo-European speech outside India. The Rig Veda and Avesta belong roughly to the same period of time. The Avestan speech has no cerebrals, whereas the Rig Veda has them. Cerebral letters are characteristic of Dravidian speech. Putting these things together we seem to be shut up to the conclusion that the cerebral letters in Vedic speech represent the influence of Dravidian. Again there are references in the Rig Veda to people, who were called Anāshah, the most probable translation of which is "Noseless". This epithet applied to the Dasyus would seem to mark them as having the broad flat Dravidian nose. There is another epithet also applied to the Dasyus, namely Sisnadevāh, the most probable translation of which is "Linga-worshippers". There is a high degree of probability that this type of worship came from the Dravidian population of India. There is still another line of evidence. Brahui is a Dravidian tongue spoken in the mountains of Beluchistan. ^

(The centre of gravity of the Dravidian speech at the present time is in the far South. Apart from Brahui there is no Dravidian tongue known outside of India. In the far South there are four



cultivated languages, each having a large literature, namely, Tamil, Telugu, Canarese and Malayalam.

The problem of the origin of the Dravidians is difficult. It is an interesting fact that the pre-Semitic inhabitants of the Euphrates Valley, according to the statues, which have been unearthed resemble the Dravidians in ethnic type. This has inclined some scholars to think that the Dravidian peoples entered India from the West. One of the earliest civilisations of the world was the product of the Sumerian people of the Euphrates-Tigris Valley. They discovered the cuniform script, and were a very distinctly cultured people. It has been customary to regard all the pre-Aryan populations of India as inferior. The four learned Dravidian languages of South India ought to help to correct this impression. It is also an interesting fact that some of the greatest scholars of India have come from the far South, and probably carried within their veins some Dravidian blood at least, namely, Sāyanāchārya, the great commentator on the Rig Veda, and, Shankarāchārya, the greatest philosopher that India has ~~my~~ produced. Professor Arys Davids in his work entitled "Buddhist India" holds strongly that the pre-Aryan Dravidians were not an inferior race.

The next great linguistic family found in India is the Indo-European, very widely spread throughout the world. Its chief branches are Balto-Slavic, Teutonic, Celtic, Latin, Greek, Armenian, Iranian and Indo-Aryan. Nearly all of the people of Europe and North and South America as well as the majority of the people of India speak languages of Indo-European origin. The original habitat or "area of characterisation" of the original speakers of Indo-European is unknown. Various theories have been presented, such as, Central Asia east of the Caspian, Southern <sup>Russia,</sup> and Western Russia. The latest hypothesis, as presented by Professor Giles in the Cambridge history of India, Volume 1, is that the primitive Indo-European language and culture were developed within the area represented by the modern Austro-Hungary. The evidence of comparative philology makes it perfectly clear that the original habitat of the Indo-European clans was in a temperate or even a cold climate. That shuts out the shores of the Mediterranean, Asia Minor, Persia and India, but leaves open the region to the North. The Indo-Aryans, without doubt, entered the Punjab from the west.



the Punjab from ~~now~~ ancient Bactria crossing the Hindukush by the way of the Kabul river. Probably there were successive waves of invasion, progressive movements on the part of whole tribes, which pressed forward with their families and flocks. The date of the invasion, ~~pass~~ of the Punjab by the Aryan people is unknown. Various dates have been suggested running from 4 or 5 thousand <sup>B.C.</sup> to 1200 B.C. The present consensus of opinion on the part of the best scholars is that 1500 B.C. is the most suitable date that can be suggested in the light of all the facts. But, of course, this is a conjecture and may have to be revised in the light of further evidence.

So much for the four great linguistic families, which are represented by languages spoken at the present time within the Indian Empire. The Semitic family must also be mentioned. The Muhammedan conquest of Sindh in the 8th century and of the Punjab in the 11th century resulted in the introduction of Persian and Arabic as learned tongues and in the creation of Urdu as a mixed language, its foundation being Aryan and its superstructure being very largely Persian and Arabic.

Mr. [unclear] handed me  
this paper saying that  
it had been left at  
Riggs Restaurant by  
someone & given to  
him.

## A RELIGIOUS REVIVAL IN INDIA.

~~By "Sant Kumar."~~ By "Sant Kumar."

In ancient times, the social, political and economical life of the inhabitants of India was essentially religious—in the sense that most of the activities of the people in various spheres of life were guided, controlled and judged by a constant reference to certain universally accepted religious doctrines, taught by sages of high attainments and almost unbounded influence. Just as modern civilisation is guided by certain recognised laws of etiquette, economics, politics, etc., from which it is not easy to deviate, so was the Hindu civilisation circumscribed those days by various laws that were all more or less of a religious nature, and binding on every member of the community as a part of his religion. There was a prevailing religious atmosphere that exerted an almost compulsive force on the activities of the public. Religion was a form of <sup>law</sup> duty, not merely a moral obligation.

This phase of ancient Hindu life is evidenced by the fact that India in the past has been the birthplace of various systems of Philosophy, particularly of those branches of Philosophy which go by the name of Ethics and Metaphysics. The highest flights of these branches of Philosophy that the world has ever known have had their origin in India. American readers have only to be reminded of the teachings of Sanyasis like Vivekananda and Rama Tirtha to realise the sublime heights to which Hindu philosophers could soar. These religious teachers never tired of extolling ideals of extreme unselfishness, bordering on an absolute annihilation of the self, and the necessity for the merging of the personal ego into the Universal Self, as the only means of attaining perfect and everlasting happiness. They held out asceticism, or the doctrine of plain living and high thinking, as an ideal to be aspired after. They belittled the value of the transitional life on earth and the individuality of man. On the other hand, they set the greatest importance on the ultramundane and everlasting life of the soul and the Universe of which it formed an infinitesimal part.

Not that the Hindus of those days all led saintly lives, or were models of unselfishness, in accordance with the preachings of their wisemen, but the presence of these high ideals of life, combined with



with the pressure of a religious atmosphere on all hands could not <sup>aggregate</sup> but exert its influence on the ~~general~~ outlook of life, and the humblest activities of every day life were tinged, as it were, by the dicta of a prevailing creed. This state of affairs was possible as the present day struggle ~~of~~ for existence, based on the doctrines of the weakest going to the wall and necessity knowing no law, was an unknown aspect of life.

As time went on, the Hindus appear to have gradually commenced losing their hold of the higher ethics which their ancient sages had advocated. The form of these doctrines remained but the spirit had fled. An impetus to this tendency towards what may be called modern materialism was given by the introduction, into the Hindu polity, of an entirely foreign element by the advent of the Muhammedans. The influx of these people, who were ~~were~~ fanatically religious but whose civilisation, ~~and~~ ethics and metaphysics were of a much lower order than that preached by the Hindu philosophers, and still imperfectly present in the people, caused a political, social and religious upheaval among the Hindus. By their superior military organization the Muhammedans not only made a political conquest of the country but also forced their crude philosophy of religion on their subject nation.

The result can be imagined. The Hindus had to climb down from their pinnacle of philosophy at the point of the bayonet, as it were. Their own lax hold of the older and finer ethics that they <sup>still</sup> professed to follow encouraged this transition from an essentially ethical to a materialistic view of life. The advent of the Muhammedans started <sup>such</sup> a bitter communal struggle for existence and rivalry of interests as was hardly known so long as the inhabitants of India belonged to one community.

Owing to the openly hostile attitude of at least the earlier Muhammedans, however, the Hindus maintained their nationality and, to some extent at least, their religious traditions. It was at this stage that the British arrived on the scene. The superiority of their social, political and military organization must have made a great impression on the Indians of the time, Hindus and Mohammedans alike, while their policy of non-interference in the social and religious affairs of the country must have appealed very strongly to the Hindus. The psychological

cal result of this was that the Indians began to look up to the social and moral standards of their new rulers as ideals to be aspired after. The tendency to imitate western civilization was accompanied by an almost incipient acceptance of the western materialistic outlook of life. To imitate the social life of the British people became the hobby of the day. The outgoing generations tried hard to ~~exterminate~~ stamp out this tendency from the succeeding generations but with little success. Each generation proved itself more and more adapted to western customs, habits and ideals of life. This more or less harmless imitation of a more attractive method of living has done the most incalculable harm to the spiritual life of India inasmuch as it has seduced her people from a serious consideration of vital questions regarding their religious and even political, economical and commercial welfare. The word serious is important, for there is a superabundance of "talk" on such problems. Whenever, however, sacrifices are demanded, and practical conclusions to be faced, there is a shrinking from the path of duty. This is due to an absence of <sup>the</sup> religious training of the old old days, when every <sup>difficulty</sup> ~~function~~ of the body politic was judged in its relation to ~~the~~ religion <sup>and duty</sup> ~~of the people~~. The only impetus that could have nerved the people to face the problems before them with determination is lacking, ~~because~~ <sup>is</sup> the spiritual force no longer there to strengthen them.

India is, however, slowly dawning to a religious revival that promises to be unique in her history and worthy of the religious traditions of the country. The prophet of this revival is himself a unique personality. He is gifted with a marvellous Soul-force with which he is slowly but surely permeating the length and breadth of this vast country. In Mahatma Gandhi India has regained her ancient and long forgotten view point of life, with reference to both religion and politics, for the two activities of national life were not so divergent then as now. Mahatma Gandhi is teaching the world at large that it is possible for politics to be consistent with religion.

It is wonderful how the multitudinous and multifarious people of India, with all their heterogeneous nationalities, diverging opinions and conflicting interests that have kept them at loggerheads with each other for centuries, are steadily responding to the slightest wish of this  
Mahatma



Mahatma (i.e., great man). They have unanimously placed him at the helm of their national affairs, because he commands ~~their~~ their full confidence as no one else does, or has done, by virtue of his integrity and sacrifice. Men and women whose sole object of life erstwhile was to follow the path of pleasure, have readily renounced all their luxuries and have adopted the rigid simplicity of life advocated and practiced by their Master. People who had long outstanding racial vendettas ~~between~~ are burying their differences because Mahatma Gandhi wishes it. Stalwart men, in whose veins flows the furious blood of a warlike community, have become meek as lambs and have learnt to curb their spirits in the presence of the most dangerous provocation, at the simple request of the Mahatma. The simplicity of life, the ultimate unity of all real religion and the doctrine of non-violence preached by this modern sage is rapidly converting the hearts of Indians. Under his influence they are not only trying to regain their political independence in an innocent way but are also passing through a course of religious training that will be of far more importance to India as a nation than even her independence

Social and economical problems that had for <sup>generations</sup> ~~ages~~ been considered insolvable are now open to the easiest solutions because the people have started looking at them from a different angle of vision. Instead of the old blatant vociferations from public platforms which always ended in smoke in the past, there is now a set <sup>with</sup> purpose ~~at~~ which the people are quietly, though unpretentiously at work. The basic principles of the new cult are non-violence, austerity, and self-sacrifice. Principles which when carried out, not only promise success but also a national purification and elevation. Mahatma Gandhi has imbibed the essence of christianity as not many of the professed followers of the Cross have done, and he is imparting the Christ spirit to his countrymen as few have been able to do so far. He is not only infusing a new political life in an all but dead national body but, what is far more important as well as remarkable, he is teaching to his countrymen the gospel of forbearance, of loving ones enemies and of heroically suffering for the sake of ones convictions. In a word he has brought about a religious revival in India the political and social consequences of which, important as they are, may be considered to be by-products only. Truly in the personality



of Mahatma Gandhi we have an illustration of the doctrine of the Bhagvad Gita:-

To rescue righteous souls oppressed,  
To break the might of evil ones,  
To set right the World-stream flow,  
Age after age I enter birth.